

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIV.

JACKSON, MISS., OCTOBER 19, 1922

NEW SERIES  
VOLUME XXIV, No. 86

"Inasmuch as ye did it not unto one of the least of these ye did it not unto me."



SCHOOLS

You owe us \$109,676.34

"My people perish for lack of knowledge".



MISSISSIPPI BAPTISTS

"When thou shalt have eaten and art full; then beware lest thou forget the Lord".

They owe the Lord \$368,041.38



ORPHANAGE

You owe us \$11,041.24

"Suffer the little children to come unto me".



HOSPITALS

You owe us \$19,506.18

"I was sick and ye ministered not unto me".



HOME MISSIONS

You owe us \$58,886.63

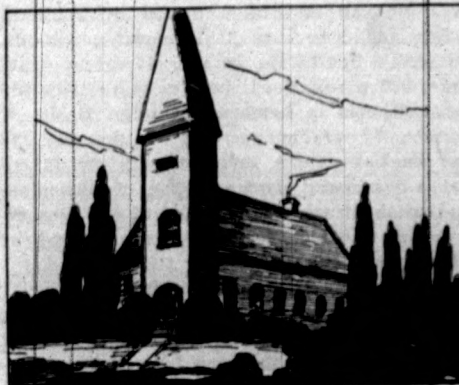
"I was a stranger and ye took me not in".



MINISTERIAL RELIEF BOARD

You owe us \$5,152.58

"I was an hungered and ye gave me no meat".



STATE MISSIONS

You owe us \$69,927.86

"He that provideth not for his own household has denied the faith".



FOREIGN MISSIONS

You owe us \$93,850.55

"I was a stranger and ye took me not in".

October 13, 1922.

"I have stretched forth my hands unto a disobedient and gainsaying people".



## IS THE BIBLE THE INSPIRED WORD OF GOD?

In our next issue we want to bring under consideration something that comes under our observation every day in the twentieth century, and has also been an existing condition for nearly two thousand years; and that is, the condition of the Jews.

Notice the prophecy, Hosea 2:23, "I will say to them which were not my people, thou art my people." When had the time come that the Jews who had been his people were no longer to be his? Let the Master answer the question: "He came unto his own and his own received him not, but as many as received him gave he them power to become the sons of God." The above tends to show that while a few had received him that as a nation they had rejected him. Now we are confronted with the question, why did they reject him? 2 Cor. 3:14 tells us that their minds were blinded, for until this day remaineth the same veil, untaught away in reading the Old Testament, which veil is done away in Christ. See 16th verse, which shows when they shall turn to the Lord the veil shall be taken away.

Now, dear reader, when we consider the above scripture relative to the Jews coupled with the 11th chapter of Romans, we get the idea that the Jews were blinded, and that for a purpose; and that is, until the fulness of the Gentiles has fully developed. See 11th chapter of Romans and 25th verse. Now according to the above reference, when the fulness of the Gentiles has developed the scales of blindness will fall from the eyes of the Jews, and then they (the Jews) will see and understand the Gospel as we do.

I want to say to those who seem to fault the Jews for their refusing to accept the plan of salvation as we do, that since I have studied the 11th chapter of Romans relative to their blindness, I have never seen my way clear to fault them, from the fact that a blind man cannot see. But I am glad to know that at some good time when it shall please the Lord, that he will remove the blindness from them. I will say in this connection that many are advancing the idea that we are living in the evening of time, and Jesus will soon make his advent into the world. Let me say that Jesus will not come until his prediction of the 24th chapter of Matthew has been fulfilled. After he had spoken of many things that would take place before his second coming, he last of all said that this Gospel shall be preached unto all nations as a witness, and then shall the end come.

While 1:18 teaches that the Jews were blinded and cannot see, when the blindness is removed they (the Jews) will see and accept the plan of salvation as we do, and when they have been grafted into their own olive tree again, it is a reasonable conclusion that there will be churches of Jesus Christ among the Jews as there are among the Gentiles.

What was the first evidence that the plan of salvation had been accepted in the Apostolic Age? It was churches of Jesus Christ. So when the scales fall from the eyes of the Jews, they will see as we do, and accept the plan of salvation as we do. And as an evidence of this fact, there will be churches of Jesus Christ among the Jews as well as among other nationalities, and then we may look for the second coming of Jesus, not earlier.

Now we have something before us that we see in our every day observation in the twentieth century; that is, the Jews not accepting the plan of salvation, which shows their blindness as taught in the 11th chapter of Romans.

Mr. Insell, will you tell us how Paul knew that the Jews would reject the Gospel as above referred to because of their blindness? (All of which their present history demonstrates as we see every day.) If Paul had spoken of this blindness relative to any other nationality it would not

have proven true. Now tell us, could Paul have set forth this wonderful truth if uninspired? Was Paul inspired or not?

R. A. BRECKENRIDGE.

## CHRIST'S CASH A NECESSITY NOW

By L. R. Scarborough

Southern Baptists in the last three years in the face of after-war conditions have put into all their Causes \$20,000,000 more than they did in the three years of high war profits and prices, and have achieved a net gain in membership of 1,000,000. The by-products resulting from their 75 Million Campaign in a strengthened unity, a systematic organization, a Kingdom-wide vision, a deepened spirituality, in a flaming evangelism, in enlarged liberality, in a new equipment and enlargement to all their causes, in the development of a more virile and aggressive leadership, in a more cemented denominational solidarity, have justified the expenditure of all the money, time, talent and energy. This has all been done at an expense of only 4 per cent of the cash collected so far, and without impairing Baptist democracy of government, the independency of their churches, the individualism or initiative of their leadership.

In the three years before their Campaign Southern Baptists gave to all causes, local and general, 46 million dollars plus. They gave in the three years since Victory Week to all these causes in cash 90 million dollars plus. This is an increase in three years of adversity of 43 million plus over what they did in the three previous years of prosperity! How thankful we should be!

### Enlarged Plans

Amid the hilarity and enthusiasm of our great 92½ Million Dollar Victory every Board, missionary, educational and benevolent, enlarged its plans on the basis of 18 million dollars annual receipts instead of 6 million dollar receipts as was true the previous year. The great post-war financial depression act in and the slump came, resulting in our receipts being only \$12,000,000 per year instead of \$18,000,000 as we had expected from our pledges. Our expectations were for \$18,000,000 per year. Our realizations were 12 million per year. This brought a strain on every cause in the South—our success has been our embarrassment. This explains the distressed financial condition facing all of our causes now.

### Better Than Purely Business Concerns.

In 1921, 528 banks, our most stable institutions, failed in the United States and hundreds of other strong commercial concerns had to close doors. Not an institution owned by Southern Baptists failed because of financial conditions. Five great Southwide boards, 17 great state boards, 967 associational boards, more than 650 Baptist schools in home and foreign fields, 37 hospitals, 17 orphanages, 27,000 churches, 18 great Baptist papers and yet not one failed! What a wonderful demonstration of denominational administrative, ability and of the preserving power of God on the causes fostered by Southern Baptists!

### Are Suffering Strain

The strain on our greatly enlarged causes should and must be relieved. Nothing will do it but cash, Christ's cash given by a willing, sacrificial people. We have carried these causes by money borrowed from banks as long as we should. We must have money out of the loving loyal hearts and pockets of our people, money on their pledges made in good faith to God and his causes. Resoluteness, pledges, promises, smooth, eloquent talk will not suffice now. Cash only will count. Christ-honoring, voluntary gifts out of love—loyalty from our people can and will relieve the stress of these great causes.

The hope everywhere is that the leadership of our churches will make as their determined

aim, the bringing up to date all individual pledges, all church quotas and a worthy cash offering from every Baptist not heretofore pledging. Close, careful, prayerful, aggression, loving, canvassing will do it. Our people want to pay. Very few have repudiated their pledges. They will pay if we put on their heads this mighty call of Christ and a lost world. May God and a loyal Southwide leadership give us this fall a mighty flood of sacrificial, self-denying, Christ-glorifying gifts!

### Why Cash is Necessary

Only contributed cash will now do in order:

1. To save our Baptist credit and good name.
2. To keep faith and covenant with God and pledging consciences.
3. To preserve the high standards and efficient service of our boards and their mighty gospel causes.
4. To take worthy care of the sick, the orphans, the aged preachers, the untrained young people and thousands of young preachers, and in a lost suffering world looking to us for gospel light and life.
5. To properly enter the opened doors of opportunity in every land now standing wide ajar to Southern Baptists. Millions of lost seek the gospel at our hands.
6. To maintain our present force in the fields of education, missions and benevolence.
7. To guarantee funds for further enlargement to meet pressing needs in all these fields.
8. To preserve and conserve the spirit and morale of our conquering people. The broken spirit of our people will crush all our causes.
9. To conserve and provide for a people, a spirit, a program for future Campaigns and Causes. If this campaign fails in its cash aspect, it will imperil our causes for a generation.
10. To gloriously honor Christ in a great Baptist, gospel way in saving and building souls.

These and other reasons press in on my soul to do my best to the end that Christ's Southern Baptist Causes shall have cash this fall in sufficient quantity to worthily care for Christ's name and glory. I freely give my utmost strength and urge my brothers in Christ to do the same. If all Southern leaders in churches, associations and states fix their souls on a certain cash victory, God will give it to us.

## ANNOUNCEMENT CONCERNING RELIEF DAY, JANUARY 14, 1923

The last Southern Baptist Convention referred all matters pertaining to relief work in foreign lands to the Foreign Mission Board with the request that approach to our churches for relief funds be made through the Foreign Mission Board. This action was taken in order to prevent confusion through a multiplicity of appeals to the churches.

At a recent meeting the Foreign Mission Board, after correspondence with the Sunday School Board, decided to ask our Sunday Schools and churches to set aside Sunday, Jan. 14, 1923, as a special day for raising funds for the relief of the famine stricken and orphaned.

On that day offerings will be taken for relief work in Russia and other European countries, the Near East Relief, and China. Special programs will be provided setting forth the needs.

This combined appeal will guarantee that all the fields calling for relief will be represented. It will save us from special appeals for any particular field. This concerted effort should produce far larger sums than could be gathered through separate calls. We hope our people will respond and make a great and worthy offering on Relief Day, January 14, 1923.

In behalf of the Foreign Mission Board.

T. B. RAY.



## REPORT ON MISSISSIPPI BAPTIST COLLEGES ADOPTED BY CHICKASAW COUNTY BAPTIST ASSOCIATION, SEPTEMBER 14, 1922

Mississippi Baptists have wisely built and are now supporting a group of colleges composed of Mississippi College, Blue Mountain College, Mississippi Woman's College, and Clarke Memorial College. There were enrolled in these colleges last year about 1250 students, 119 of whom were ministerial students.

The most serious question confronting Mississippi Baptist Colleges just now is that of "Standardization". Mississippi College has met every requirement of the standard set by the Southern Association of Schools and Colleges except that of endowment. Mississippi College lacks Two Hundred and Fifty Thousand Dollars having Five Hundred Thousand Dollars, the endowment required by the standard of the Southern Association of Schools and Colleges. It is humiliating to Alumni of Mississippi College to know that when graduates from Mississippi College go to such schools as the University of Chicago and Columbia University they must be entered "Conditionally" while graduates from Millsaps College and the University of Mississippi are entered without condition or question.

The situation which our women's colleges face is deplorable. There are nineteen high schools in Mississippi known as All-Southern Accredited High Schools. There are also about forty other of the best high schools in Mississippi which are now preparing as fast as they can to become All-Southern Accredited High Schools. Graduates from neither Blue Mountain nor Mississippi Woman's College can qualify for a position as member of more than 25 per cent of the faculty in these high schools, the reason being that Blue Mountain and the Mississippi Woman's College are not accredited as standard by the Southern Association of Schools and Colleges. For the same reason, graduates from Blue Mountain and Mississippi Woman's College, who teach in the best high schools of our neighboring states of Louisiana and Alabama are forced to do so with a "B" class certificate, thus taking second place among the teachers of those states.

Shall graduates of Mississippi College continue to be humiliated by being entered "Conditionally" in the higher Universities of the country, while graduates from Millsaps College and the University of Mississippi are entered without question? Shall the best high schools in Mississippi continue to shut their doors in the face of graduates from our women's colleges.

Therefore in view of these facts be it resolved by the Chickasaw County Baptist Association meeting September 14, 1922, that this association prays the Mississippi Baptist State Convention meeting with the First Baptist Church, Grenada, Mississippi, November, 1922, to authorize the Education Commission of the Mississippi Baptist Convention to take immediate steps to provide a way by which Mississippi Baptist men and women may have the advantage of a standard college course in Mississippi colleges.

Respectfully submitted,

W. A. SULLIVAN, Chm.

Brother A. L. O'Bryant in sending a list of subscribers reports a good meeting of George County Association. Two new churches were received.

Brother W. R. Moore writes that the figures should have been \$186.50 in stating the amount given to R. L. Mott by the church at Union to help him in attending college.

## WHITHER ARE WE DRIFTING?

On our return from our visit to sons in another state, wife and I spent a night in a city where one of our Home Board evangelists was holding a meeting. We went to hear him preach. At the close of the sermon, or lecture, in extending an opportunity for applications for membership in the church for which he was conducting the meeting, that being the only Baptist church in that city, he said, "If there is any one here who wants to join any of the other churches in this city, come on down here, and take the front seat, and we will give your names to the pastors of those churches." Now, if I know anything about reasoning and the meaning of words, there is but one conclusion to be drawn from the statement of that evangelist, and that conclusion is, that Methodist, Presbyterian and Campbellite churches are just as scriptural as Baptist. Now if that is what it means, and they are as scriptural as Baptist churches, then I have been very far wrong in my interpretation of the New Testament as I have studied it for the last thirty five years, and the writers of Church History have made some colossal blunders in handing down the records to us.

I have been told that at least one leading Baptist preacher in this state does the same thing as that evangelist did. If they are right, I am wrong. I have had no more sense than to believe that I am a Baptist because the New Testament teaches the doctrines as I have understood orthodox Baptists have always held them. As far as I have been able to learn, orthodox Baptists never held that congregations or assemblies of other denominations are scriptural or New Testament churches; hence, my question as the caption of this article, "Whither are we drifting?"

It seems to me that it is time for our denomination to wake up, and determine "who's who." If these other assemblies are scripturally equal to our local Baptist assemblies which we call Baptist churches, and since the members of those churches are "too bigoted" to join in with us, then suppose we show our great "broadmindedness" and go out of business, and turn our holdings over to them, quit having so many churches of different denominations in the same town and help them to make the "thing" go in a "big way" with a whizbang." Next.

L. D. POSEY, Winnfield, La.

## FIFTH ANNUAL OPENING OF THE BAPTIST BIBLE INSTITUTE

The Baptist Bible Institute had its fifth and greatest annual opening on the nineteenth of September. One hundred and eighty-four students representing five foreign countries and every state in the bounds of the Southern Baptist Convention except New Mexico have enrolled already. We are confidently expecting a total enrollment for the year of three hundred.

There is a fine spirit manifest in the faculty. Every one of them seems fresh and ready for work. The vacation has done all of them good, and they come back to work happy and elastic in mind and soul. Our beloved president appears to be in the best health he has enjoyed since he came here, and all the other teachers are putting their hearts into the task of making the school realize the highest ideals of its founders.

The opening address of the session was delivered by Dr. John T. Christian, John the beloved, of the Department of Church History. Dr. Christian spoke on his recent experiences in Germany and France. To say that Dr. Christian was at himself when he made the address is to say that the address itself was great. It was well received by the large crowd which packed the Institute auditoriums to hear it. May we remark by-the-way, that we are persuaded we have in our faculty here the greatest living church historian in the person of Dr. Christian.

On the afternoon of Thursday, September 21, the faculty gave the annual reception to the Institute Family. Dr. B. D. Gray and Judge Gaines of Atlanta were present and brought words of greeting to the family. There was a delightful program of music and speech-making under the direction of Prof. E. O. Sellers.

At the present writing, a larger number of students have enrolled from Mississippi than from any other state—the exact number being thirty-eight. A wide-awake Mississippi Club has been formed, the primary purpose of which is to enlist the interest of prospective Mississippi students to the end that their tribe shall forever increase here.

—REPORTER.

## A VERY UNUSUAL OFFER OF TITHING LITERATURE

25 Pamphlets, Over 200 Pages, by 25 Authors  
20 Cents.

For Twenty Cents the Layman Company, 35 North Dearborn Street, Chicago, offers to send to any address, postpaid, 25 large page, closely printed tithing pamphlets, several of them new aggregating over 200 pages by Twenty-five different authors of various denominations.

Please mention the Baptist Record; also give denomination.

## CHANGES IN TITHING LITERATURE

Of the total of seventeen (17) pamphlets we published in 1916 all but two (2) were written by "Layman".

The reason was that up to that time almost nothing else was published that taught tithing as a debt. Now, the only problem is that of selecting the best.

At this writing, September, 1922, we publish thirty-two (32) pamphlets and booklets by about twenty-four authors from different denominations. Most of those we still publish written by "Layman" are made up largely of tithing testimonials and experiences.

We shall continue making changes and additions as indicated by demand and usefulness. The only tests we apply either in changes or additions are demand and merit.

Since 1916, we have not only added many new pamphlets but have discarded nearly, if not quite as many, as we now publish.—Layman Company.

Have you noticed the disposition in people who are on the wrong side of any doctrine or practice to belittle its value; to say, "O well, it isn't a matter of great consequence; it is not an essential." That is at present the attitude of evolutionists who say, "It is not so much a matter of where we came from as of where we are going to."

Rev. D. W. Moulder helped in a meeting and preached the pure gospel at Bethel Church, Mobile County, Ala. A. P. Wells of Vossburg led the singing. The Spirit was present in great power. There were 36 added to the church, 27 of them by baptism. Pastor W. E. Mott says it was the happiest experience of his life, and plans for a great year's work ahead.

Pastor D. W. Moulder reports the happy ordination at Centreville, Jones County, of two brethren to the ministry, B. B. Hillburn and D. W. Pitt. The pastor was assisted by Elders A. L. O'Bryant and Pearson Powell. Brother Moulder commends them most highly. They are in Mississippi College. Five preachers have gone out from this church in five years.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GENTER, CORRESPONDING SECRETARY  
P. L. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### THE AMENDMENTS

There will be found in this issue a copy of the proposed amendments to the Mississippi Constitution on which we are to vote on election day in November. The purpose of these amendments is to allow those who wish to bequeath property to religious or benevolent purposes.

That there ought to be some restraints upon those who will their property there is no dispute. Rather protection should be given against undue and improper influence in the matter. But isn't it a strange situation into which we have gotten ourselves that we have so tied our hands that we cannot do what we want to with our own, when the desire is to do good with it? A man can now will his property to raise polecats if he wishes, but he simply cannot, according to our Constitution make a will by which boys and girls may be educated, suffering people may have the benefits of a hospital, orphan children be supported, old people cared for when they are helpless, or the gospel supported. Mississippi is the only State in the Union which has such a drastic law, and other States look at us in amazement.

But we tie not only our own hands, the man who favors the present Constitution ties other people's hands. A man has the right to refuse to give if he does not wish to give. The law protects him and should protect him in being as parsimonious as he wishes to be. But why should he have the ability, as he has not the right to say to one who desires to give that he shall not do it? He in this way is not content with withholding his own money, he is controlling the money of others over which he has no right.

The present law is not simply in the statutes. It is in the Constitution. That means that it not only controls the present generation, but threatens to tie the hands of the coming generation. And unless this is changed does tie the hands of future generations. Irrespective of one's own desire to give or not give, let us allow the man who wants to give to do so, by voting for these two amendments.

### HOLMES COUNTY

At Holmes County Association, the reading of the letters was halted at eleven o'clock to hear the sermon by Pastor S. G. Posey of Durant. The people were up and listened, for he sounded out an appeal full of the courage and wisdom and faith of the gospel. His text was, "Let us be of good courage and play the men for our people, and for the cities of our God: and Jehovah do that which seemeth him good." The sermon sounded out the challenge of the text. The preacher showed how we like Joab must have a great organization, great comradeship, a co-operative plan must be banded together and have faith in God.

The reading of the letters was not resumed, but instead of it there was put on the board a digest of the work of the churches for the past year. Four churches send the Baptist Record to every family; there were 165 baptized. About \$11,000 were contributed to the Campaign. Com-

plaint was made that the Lord's Supper is observed irregularly by many of the churches.

In the afternoon Publications was given first place and the editor was given his inning. Brother Posey read the report on State Missions, and this went over for the next day's work. Brother Mobberly rejoices in the good report of his church on the Campaign. There was a good delegation from almost every church in the Association. Many people could not get in the house of the Mount Vernon church, but they assembled at the table and were well filled. Brother J. T. Ellis refused to be made moderator again and Brother Posey was elected. Brother Renfro Thomas was re-elected clerk and treasurer. The people were happy in the past year's work and eager for a better one in the next year. We could not remain for the great feast next day.

### TATE COUNTY

We are often indebted to Brother B. F. Whitten and his family, and our appreciation for new favors is herewith expressed. It was a joy to be again in his home, a pleasure to preach for him Friday night on the way to Tate County Association, the train arriving just before prayer meeting time. With a group of elect ladies we were early next morning on the way to the Association. This was the second day, and we heard echoes of the previous day's work including speeches by Brethren Trotter, Robertson, Hewlett and Dougherty. The house was rapidly filling up when we got in and business was brisk. Brother Whitten was moderator and Brother R. A. Cooper acted as clerk for Brother Stamps. Missions held the first place on the program, and three pastors made ringing speeches, Brethren Eoff, Shultze and Cooper. As for the editor he was like Brer Rabbit in the briar patch, bred and born in this county, and was never more at home, and never better treated. They let him talk as long as he wanted to. After a good dinner the people returned to the work, the ladies in one building for an hour and the brethren in another. Education was a welcome subject in this county of good schools. Prof. P. W. Berry spoke first and had close attention. Brother W. E. Lee put special emphasis on the Christian element in Education. Brother R. A. Cooper insisted properly that education begins in the home. It was a day of wholesome discussion and splendid fellowship. The following day, Sunday, was also given up to the Association, but it was not our privilege to remain. The crowds on Saturday could not get in the church, but Mount Manna was true to its name and fed them abundantly.

Here are some reports from our friends:

Mrs. L. L. Ray, Blue Mountain, Miss., sends 9 subscriptions to the Record.

Second Baptist Church, Jackson, Miss., B. Y. P. U., 12 subscriptions.

Senior B. Y. P. U. 15th Avenue Church, Meridian, 34.

Rev. L. E. Lightsey, 7.

Mrs. F. W. Gunn, Osyka, 4.

Rev. H. T. McLaurin, Newton, Miss., 17.

Belzoni Church goes on the Honor Roll, paper in every home.

Mrs. J. L. Langston, of Saltillo, Miss., 2 subscriptions.

Pastor A. D. Muse has welcomed into Bowmar Avenue Church, Vicksburg, 53 new members since January 1st. The church is making a heroic effort to build, and at the same time trying to raise a budget sufficient for self support and relieve the Mission Board of any further aid.

Pleasant Ridge, Oktibbeha county, with Brother N. B. Wallace and Pastor C. N. Callahan doing the preaching, had a fine meeting the third week of August. Ten were received for baptism and one by letter; Sunday School revived, and recently organized B. Y. P. U.

The report is given in the daily papers of the whipping of the mayor of Liberty, Kan., by a mob of about a dozen men. The whipping was said to have been caused by the mayor's opposition to the Ku Klux Klan. It was done at night, but apparently by men without masks. The mayor is said to be a Catholic. Not enough information is given for the public to know on whom to pass judgment. But the Klan will be held responsible by many people. Such conduct cannot be too severely condemned, and deserves severe punishment. We hope the guilty parties whoever they are may be discovered and punished. If the Ku Klux Klan wishes to save itself from the stigma of such atrocities as this they will have to be active in discovering, condemning and securing legal punishment for such cowardly miscreants as these. A Catholic has as much right to the profession and exercise of his religion in this country as a Baptist. We have no sympathy with his heresy and nothing but condemnation for his political activity, but his religious beliefs are entitled to protection, on the same plane as any other man.

The story is told of a group of Confederate soldiers who confidently declared when they went into the war that they could whip the Yankees with popguns. On their return from the war some old acquaintance was unkind enough to remind them of their former boast. With their spirits still undaunted they replied, "We could have whipped them with popguns, but they wouldn't fight in that way." There be others among us today who say, "To be sure, let us contend for the faith but let us not do it with swords; let us try the more refined method of fighting with peacock feathers." The trouble with this plan is that the devil isn't willing to fight it out with feathers.

The proposed change in the Constitution on which you vote in November puts proper restriction on making wills. The present Constitution forbids willing of anything to any benevolent purpose. The amendment provides that any will giving anything to a benevolent purpose must be made six months prior to the death of the one making the will. And if real estate is given in this way it must be sold within three years after the death of the testator. This makes it sure that the will is not hurriedly prepared in the face of death, and also prevents churches accumulating land.

You must ride the wave or the wave will ride you. Surf bathers know that they cannot allow the waves to break over them. They must rise with it. If a wave of prosperity comes your way, your spiritual life is in danger. Your only hope of keeping atop the wave is to use the blessing of prosperity greatly to advance the work of God's kingdom. Don't let your money drown you.

We are just in receipt of the following subscriptions, for which we express appreciation:

Owen Williams, Brookhaven—Five.

R. P. Bailey, Meridian—Seven.

Mrs. F. W. Gunn—Twelve.

Grover C. Morgan, Potts Camp—Seven.

J. L. McMillan, Carthage—Six.

Mr. J. W. Patrick, Carpenter, Miss., paid the Baptist Record office a call and left three subscriptions. This was his first visit but he expects to be present on Baptist Day at the State Fair and hopes to send us more subscriptions.

Senior B. Y. P. U. of the Second Baptist Church, Jackson, Miss., turned in 12 subscriptions to Baptist Record.

Brookhaven Baptist Church sent in 21 new and renewals.



# Vote In November

The people of Mississippi will vote in November on two proposed amendments to the State Constitution. The purpose of these amendments is to permit those wishing to do so to leave by will money or real estate to churches or other organizations for benevolent purposes. If you are willing to allow people this privilege so to dispose of their property then you will indicate it on your ballot by putting a cross mark by the word "FOR" near each of these amendments.

BE IT RESOLVED by the people of the State of Mississippi, that Sections 269 and 270 of the Constitution of the State of Mississippi be and are hereby amended so as to read as follows:

**SECTION 269.** Every devise or bequest of lands, tenements, or hereditaments, or any interest therein, of freehold or less than freehold, either present or future, vested or contingent, or if any money directed to be raised by the sale thereof, contained in any last will and testament, or codicil, or other testamentary writing, executed less than six months prior to the death of the testator or testatrix, in favor of any religious or ecclesiastical corporation, sole or aggregate, or any religious or ecclesiastical society, or to any religious denomination or association of persons, or to any person or body politic, in trust, either express or implied, secret or resulting, either for the use and benefit of such religious corporation, society, denomination, or association, or for the purpose of being given or appropriated to charitable uses or other purposes, shall be null and void, and the heir at law shall take the same property so devised or bequeathed, as though no testamentary disposition had been made. Any lands, tenements, hereditaments, or any interest therein, acquired by any such religious or ecclesiastical corporation, society, denomination or association, under, through and by virtue of any last will and testament shall be sold and disposed of within three years from the date of its acquisition by the legatee, and if not so sold and disposed of the same shall revert to the heir at law of the testator or testatrix, provided, however, that the Chancery Court, upon the petition of the legatee may, for cause shown, extend the time within which such sale or disposition shall be made.

**SECTION 270.** Every legacy, gift, or bequest of money or personal property, or any interest, benefit, or use therein, either direct, implied, or otherwise, contained in any last will and testament or codicil, executed less than six months prior to the death of the testator or testatrix, in favor of any religious or ecclesiastical corporation, sole or aggregate, or any religious or ecclesiastical society, or to any religious denomination or association, either for its own use or benefit, or for the purpose of being given or appropriated to charitable uses, shall be null and void, and the distributees shall take the same as though no such testamentary disposition had been made.

Thanks to Pastor G. A. Hodge of Fayette for seven subscriptions, to Rev. Owen Williams for six, to R. A. Kimbrough for four, to Mrs. J. L. Langston of Saltillo for one.

When a member of your church becomes a reader of the Baptist Record, he ceases to be a liability and becomes an asset.

Brown University has a Freshman class of 350 having turned away nearly 100.

What is the difference between the conduct of Annanias and Sapphira and that of the church that heraled to the world their pledge for a good big subscription to the 75 Million Campaign and, was patted on the back for its generosity, and then paid only half of it?

As to confessions of faith causing divisions among Baptists it is easy to prove from Baptist history that the opposite is the fact. They have tended to unify. Division has been incidental. In Baptist history the slogan of the dividers has been "no creed." Campbellism nearly wrecked the Baptists of Kentucky with that slogan during the first half of the last century. And Unitarianism wielded the same weapon and nearly wrecked the Congregationalists in New England about the same time.—E. Y. Mullins.

Some brethren were startled and incredulous recently at the Hinds County Association when the statement was made that from May 1st to October 1st Mississippi Baptists had given less to the objects included in the campaign than in the same period just before the campaign was put on. But the figures are the proof. Now since October 1st the tide has turned and conditions are better. Let's keep on making them better. The first year of the campaign we reached high water mark, for we had been increasing our contributions for many years past. But we face the unpleasant fact that for the past two years we have been going in the other direction. It is time to turn round and go in the direction we had been going before the campaign. How is it in your church?

Christianity championed education in the earlier days of our country. These schools made the State great. Now, the State should not stamp out the Christian school. Christianity brought the printing press into prominence. This secular and materialistic age should not wrest the press from Christian institutions and organizations.

Attorney General Daugherty has given it as his opinion that liquor cannot be carried or sold on American vessels anywhere, nor by foreign vessels within the three mile limit of American coasts. It is impossible to see how any sensible and honest man could take any other view of the law. The contrary view expressed by another official was nothing else than the judgment of a liquor lover who now wishes to make it appear that Montreal will get the passenger business instead of New York. This is the same stuff we have been hearing all our lives about prohibition killing business and it is always disproven by experience. Nor will Seattle and Portland lose anything to Vancouver.

## MISSISSIPPI

3 Years before Campaign	3 Years of Campaign
3 Years before Campaign	3 Years of Campaign
21,517 Baptisms	28,469
7,538 Gain in Membership	8,349
56 Gain in Sunday School	138
893 Increase in Pupils	30,000
\$ 631,173.00 Gain local church property	\$1,259,739.00
\$1,580,390.93 Total local contributions	\$2,354,137.85
\$ 530,515.35 Total missions and benevolences	\$1,516,393.10
\$2,110,906.28 Total gifts to all Causes	\$3,870,441.05

On the first Sunday in October the following presbytery met at the Fellowship Baptist Church in Jones county and ordained to the work of the ministry Brother C. H. Autrey; Moderator, R. M. Hardin; secretary, Deacon Clark Jordan; preacher of sermon, M. J. Derrick; ordaining prayer, A. A. Bryant; deacon, Monroe Shows.

Prohibition officers raided the plant of a "Sacramental Wine Company" in New York. They are charged with selling for other than sacramental purposes. This is not the first time the devil has put on an ecclesiastical livery.

Some of our Northern Baptist brethren who have had a lively scrimmage among themselves for the past few years seem to find comfort if not pleasure in the controversy which is now on between Dr. Scarborough and Dr. Norris. The Baptist of Chicago discusses the latter at length.

Dr. L. R. Scarborough says: "Let it be understood that, so far as I am concerned, and I believe so far as co-operating Southern Baptists almost unanimously are concerned, there is no doubt about our loyalty and deep conviction on the great fundamentals of the faith. There is not in my veins one drop of modernist blood, if by modernism we mean a denial of the deity of Christ, the complete and full inspiration of the Word of God, its integrity and authority over the souls of men, the efficacy of Christ's blood in saving the souls of men, his bodily resurrection, his second coming and all the other teachings dear and precious to Southern Baptists. I am full length against Darwinian evolution and theistic evolution, and I believe the overwhelming majority, even almost the unanimous conviction of Southern Baptists, is to the same. I do not want one atom of modernism taught in the public schools nor in our denominational schools. I want our missionaries to be sound in the faith and true and loyal to the Word of God. I go full length on all these great doctrines with the fundamentalists, of whatever faith. As a simple Baptist, willing to co-operate with God's people in other denominations, on all these great matters of general and country-wide interest and vitality, on prohibition and the preservation of our Sabbath, the enforcement of law and order, the development of true Americanism, I will go my length on these; but I, as a simple lover of the truth of Christ, as I see it, cannot join in with an interdenominational organization which proposes to teach fundamentals to Baptist churches. I think this ought to be left to Baptist preachers and not to interdenominational leaders."

Rev. John Thompson has been pastor for ten years in Leake county, including in his field Carthage, Lena, Good Hope and others. He is now available for service anywhere the Lord leads. He is a sincere and conscientious preacher of the word, whose modesty adds to his other good qualities.



## WHY AM I A FUNDAMENTALIST

By E. C. Miller, New York

Substance of an address delivered before a meeting of Fundamentalists at Indianapolis in June while attending the Northern Baptist Convention as a lay delegate from Calvary Baptist Church.

I am a business man, the manager of a corporation operating a number of smelting plants. The business of this corporation is the manufacture of alloys. These alloys consist principally of tin, lead, and antimony, in varying proportions. All the manufacturing is done from formulae. These are all contained in the record book. It is necessary not only to have this record book, but also for the management to give these formulae in writing to the various superintendents, foremen, and workers, for their guidance in the work. There is no guess work and nothing is left to chance. These formulae represent the cumulative experience of many years and are expected to be followed implicitly. If they are adhered to, the products will be acceptable; if not followed, the results will be disastrous. Let me illustrate:

In the manufacture of type metal, if the antimony be left out, the type will not print; in the manufacture of solder, if copper be introduced, the mixture will be worthless; in the production of babbit metal, if zinc be introduced, the alloy will be spoiled utterly. If graphite and metallic bismuth be left out of anti-friction metal, its value will thereby be lessened one half.

The gold produced by the U. S. Government for minting gold coins is of standard fineness and purity, but the introduction of a grain of tellurium in a pot full of molten metal will utterly spoil the gold for coinage purposes.

Customers require guarantees that their formulae will be followed; and should analyses show that the formulae have been changed, the products would be rejected.

The New York Central Railroad is so particular about their metals, that they require the compounding to be done in the presence of a representative. The United States Government places orders for alloys, but will not permit them to be shipped until a representative calls and takes a sample of the product, which is then submitted for careful analysis and verification.

From what I have said, it can easily be seen, that it would work a great injury to the business for any superintendent, foreman, or worker to alter in any way the formulae. It would be disastrous, and such conduct would invite censure or prompt dismissal. Mistakes are sometimes made, but if they happen too often it would prove the worker, foreman, or superintendent to be incompetent, and would certainly cause his dismissal. Should any employee deliberately change the formulae, his conduct could be construed only as a malicious or hostile act,—possibly done in the interest of a competitor or enemy.

It would be unthinkable that an honorable man would change the formulae, or would accept pay from his employer while thus playing him false. If the facts were to become known, such a man could never again obtain employment with any reputable company.

Our Lord and Master, before going to His Father, assigned to His servants their work;—"to disciple all nations". This was the charge to all His followers; it was the Great Commission. In order that there might be no mistakes, our Lord caused His book to be written by inspired men. This book contains the formulae for the work.

Churches, divinity schools, colleges, and mission stations scattered over the world are the plants turning out the Christian product; and the ministers, missionaries and teachers are the superintendents and foremen in charge. Every true Christian is also a co-worker in turning out this product.

If the formulae are properly given and the workmen are faithful in observing them, the Christian product will be satisfactory; but if the formulae be changed, the results will be disastrous, and the guilty ones will come in for our Lord's hot displeasure and condemnation.

Let us consider a few of these formulae:—

There is the formula that the Bible (including both the Old and New Testaments) is God's inspired and infallible word; that nothing must be added to or taken from it; that it is our infallible guide under the Holy Spirit; "and is profitable for doctrine, for instruction, and for reproof". It meets all our spiritual needs.

Now some are changing this formula by denying the story of the creation as recorded in Genesis; by denying the miracles and the supernatural in the Bible; by denying all the fundamentals; and by the emasculation of the word of God, producing the so-called Shorter Bible. What is the result of changing this formula? The production of evolutionists, rationalists, infidels, agnostics:—German Rationalism, Liberalism, destructive criticism, and the modernist school of preachers and teachers.

Take the formula of the Trinity, "God the Father, God the Son, and God the Holy Spirit, three persons and one God." If you change the formula so as to eliminate the Divine Son or the Holy Spirit, you may produce Unitarianism or Judaism, but you will never produce Christianity.

Take the New Testament revelation of our Lord, as the incarnate, Divine Son of God; as our Divine Savior who shed His blood on the cross to save us from our sins; as our resurrected and ascended Lord and Redeemer, whom we are expectantly looking for in fulfillment of His promises to return. If we change the formula as to the virgin birth, our Lord is made a bastard; if we change it with reference to His atoning death, He immediately becomes a liar and cheat; if we change the formula as to His resurrection, ascension and promised return, we make Him the most colossal humbug and fraud the world has ever known. Changing this formula, as indicated, may produce a universalist or agnostic or ethical cultist, but will never produce a Christian.

Take the formula of sin, death, hell, final judgment and a personal devil. If you take sin, death, hell, the judgment or the devil from the formula you may produce Eddyism, but never a true Christian.

Take the formula for regeneration,—repentance, faith in the sacrifice on Calvary, baptism, and newness of life. Leaving out repentance, or faith, or baptism, or newness of life, you change the formula and the product is not Christian.

Take the formula of Baptism and the Lord's Supper, as given in the New Testament.—Change the Formula from simple ordinances, symbolic of the death, burial, and resurrection of our Lord, and of salvation through His broken body and shed blood and we have two sacraments, with saving grace and magical power—fruitful sources of superstition and heresy in the Church.

Take the formula for Church Organization—to be composed of repentant and baptized believers, associated for work, for worship and for fellowship. Change this formula, so as to take in those who are unrepentant, or who are sprinkled instead of being baptized (immersed), or who are not believers; or make it an open membership or open communion affair; and you may have a "Community Church", or a "Union Church", or a "Federated Church", but never a New Testament, apostolic, Baptist Church. Change this formula again so as to leave out work as an essential function of Church organization and you have a weak anaemic organization, typical of so many dying churches of today.

Take the formula of the soul's competency in religion to go direct to God without any intervention except that of our Lord and Master. The change of this formula has given us the Roman Catholic Church and priestcraft, instead of the

New Testament Church and an Evangelical ministry—an autocratic religious monarchy, instead of a democratic brotherhood.

Take the formula known as the Great Commission, which commands us to "go into all the world, and preach the gospel to every creature". Suppose instead of carrying the Words of Life to a dying world, thereby making disciples of all nations, the gospel of "social uplift", of education, of civilization and of humanitarianism is substituted. The formula is changed and the product is not Christian but is essentially pagan.

Take once again the formula for a consecrated life as given in the scriptures; change it to an easy-going, pleasure-seeking, money-making, mammon-worshipping church member or minister, and see what a different product is turned out—a product rejected both by God and man.

These formulae are the basic truths of God's Word—they are the fundamentals of our faith. Wherever they have been faithfully employed the output has been a magnificent Christian product, which has always and everywhere been acknowledged and honored by the Master. On the other hand, I venture to say that tampering with the formulae is responsible for all the error and schism found in the Christian Church and for failure to win the world for Christ.

Changing these formulae is, I believe, responsible for the situation in which Northern Baptists find themselves today,—their forces divided, their membership disorganized, many of their leaders and institutions under suspicion, their boards near hopelessly in debt, and the rank and file of the Church discouraged, dissatisfied, and unwilling to support the various enterprises of the Convention.

This is a very serious situation, and while it is not a hopeless one, it calls for decisive action on our part. Baptist unity and prosperity, as well as Christian unity and success, I feel sure largely depend on getting back to fundamentals,—to those inspired formulae which have been the guide of the Apostolic, New Testament Church through the ages past, and which have the sanction of the Master himself.

Let us swallow our pride; let us cease our profitless hair-splitting; let us lay aside our pet controversies; let us give up our disputes and bickerings; and let us one and all repent in sack cloth and ashes for our apostasies and errors, and let us return to and valiantly "contend for the faith once for all delivered to the saints",—and without compromise.

Let the messengers of the Northern Baptist Convention meet and publish to the world the fundamentals of their faith—what Baptists really believe; and then let them in the confidence born of their beliefs, give these formulae to all those superintendents, foremen, and workers in their schools, colleges, seminaries, churches and mission stations. Let them then through individual churches and boards of trustees see that all the work that is done in the future shall be done according to the Divine formulae. The schools, seminaries, churches and mission stations must one and all be purged of every suspicion of un-Christian and rationalistic teaching. There shall then be produced a genuine Christian product, acceptable to our Master, and which shall have power and influence with both God and man. Then shall the Baptist Hosts rally to the support of their Boards, and pay their debts, and get behind all educational, philanthropic, and missionary enterprises of the Convention. Then shall they be ready to go forward and evangelize the world, and "make the Kingdoms of this world, the Kingdom of our Lord and his Christ".

You ask what should be done with those superintendents, foremen and workers who continue, in pulpit, school, seminary, official boards, and at mission stations, to tamper with the Divine Formulae and continue to turn out spurious products, and thereby undermine the Christian faith. My answer is the same as that of



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### TEXT OF REPORT ON FOREIGN MISSIONS

Jones County Baptist Association, Sandersville, Miss., September, 1922

(One thousand copies ordered published as appended to Minutes.)

If we are Baptists then those who differ with us on the life and structure of Baptist belief are not Baptists. There is nothing non-essential in doctrine among real Baptists. When we differ we differ in essentials.

Missions is that work which distinguishes us from other Baptists. Our doctrine of the person of Jesus Christ distinguishes us from other denominations. Our baptism distinguishes us from other ritualism.

The person of Jesus Christ is our life. Baptism is our bond, our name, our form. Missions is our activity and the medium of our growth. These three are the trinity of our ecclesiasticism, and are inseparable in maintaining the integrity of Christianity, the Bible and the salvation of the world. Expressing it in one sentence: the person of Jesus Christ is the substitutionary righteousness of God to be applied to every believer in the whole world through human endeavor, each disciple being distinguished by the mark of immersion in water as baptism which is a figure of the burial and resurrection of Jesus Christ.

The question which made other Baptists leave us is not that of moral obligation to carry the gospel to foreign lands. Our difference is more vital than that. Those who have gone out from us, but retain our name, do not believe in carrying the gospel to any one. Their unsaved neighbor is as far from them as China. They do not believe in human agency at all in reaching the lost. They make no more effort to save their neighbor than they do to send missionaries to China.

When we draw this distinction clearly between us, the unenlightened world can then decide which is Scriptural, and all professing Baptists can see to which assembly they belong.

We differ in the person of Jesus Christ as well as in the matter of the divine use of human agency in the salvation of the lost. But the two are Scripturally and logically and inseparably blended. To maintain our doctrine of the person of Christ, that He is the Son of God and the Son of Man, and essentially the fullness of God and the fullness of Man, we must acknowledge His sovereignty over human agency, and His actual use of it. Human agency is our ability to appeal, to persuade, to enlighten, to win others to decision for Christ. We possess this faculty and talent. If He does not own and use human agency then He is not Lord and Savior. The availability, adequacy and tested results of the divine use of human agency is Scriptural and commends itself to reason and spiritual impulse.

As our relation to His person, His work, His baptism, are inseparable, if we do not the work He commands us, how can we claim His person and His baptism? We have no right to use human agency in baptizing believers if we withhold human agency in winning believers to Him. God came in the flesh to save those in the flesh, and He commanded us to use the flesh in preaching the gospel to every creature. If we love Him we will keep this commandment.

The scope of human-agency activity is as large as the scope of redemption. (Jesus Christ died for every person.) To deny the former scope is to deny the latter. Our righteousness must exceed the righteousness of the scribes and pharisees who limited religion to their own race and clan. Their's was the righteousness of ceremony

and selfishness. The righteousness of Christians is the righteousness of Christ and has the element of universality. Our righteousness must possess and exercise the element of universality or it will not exceed the righteousness of the scribes and pharisees. We are responsible for contact with "every creature".

The source of the vitality of the whole question is that of relationship. We are related to Jesus Christ as His saved children and that through human agency, every one of us. We are related to every human as brothers in soul and flesh from creation. These relations are constitutional, eternal, unalterable in principal and action. They make us per se agents of Jesus Christ. Sustaining this are Christ's last words: "Go ye into all the world and preach the gospel to every creature." (Mark 16.15).

Every command to the sinner to seek the Lord is based upon the proposition that the Christian will obey to command to seek the lost. But the very quintessence (the spiritually atomic) of difference between other "Baptists" and the Missionary Baptists is that the former do not believe that the lost can seek the Lord. Thus they also deny the personality of humans. How much therefore of the personality of Jesus Christ do they recognize? If they are Baptists, then we are not.

There are two tests to be applied to the gospel preached by these "wings" of Baptists. 1. The test of the type of Christianity. This is a test of the transferring quality of the religion in going from one race to another. 2. The test of ecclesiasticism—of the transferring qualities of the earthly organization. If the religion and the Church are able to meet these tests, they are of God.

1. Is Christianity according to anti-missions able to make the leap across naturally unblending differences between races? Is it able according to Missionary Baptists?

Christianity according to Missionary Baptists is at home in one race as much as in another because we believe in the universality of Christ's person, mission and baptism. It has proven itself to so be at home. The provincialism and Jewish qualities of Judaistic ceremonies, and such of other religions, can never be adapted to other races. For the same reason anti-mission Christianity can never be adapted to other races. Buddhism is a religious and Anglo-saxonism is a raciality. Buddhism can never be at home in the psychology and temperament of Anglosaxonism, because Buddhism lacks the element of universal and is exclusively ceremonial. The racial chasm between the Caucasian and the Mongolian is so wide that no ethical standard or code short of the super-natural can create a common righteousness. Christianity is super-natural and has therefore the element of universality.

Christianity, according to Missionary Baptist interpretation, bridged the racial chasms, and did so under the most adverse circumstances. Christianity under anti-mission policy has gone nowhere. This brings us to the point of the Scripturalness of Churches and doctrine.

2. What Churches of Christianity are able to supply the vehicle for the gospel across racial chasms? Churches of Apostolic services as well as character only can lay claim to this transferring power. Wisdom, godliness, consecration (and con-se-cre-tion), sacrifice and administration, with well-planned and well-executed missionary policies, can claim to be Apostolic. The idea that "if God wants the heathen saved He will save them without our aid" never had any part in the wisdom, godliness, consecration, sacrifice and administration of New Testament Churches.

Christianity, through the human agency of Missionary Baptists, has translated its codes and ethics into every language, written its laws of life on every tablet of the human heart, transposed its melodies into every specie of human sentiment, and made its Book of books as pre-

cious in the tongue of one nation as it is in another. It has lifted the soul of hope and aspiration among barbarians and made them members of the triumphant Church. It has made an indiscriminate valuation of the maimed, the halt, and the blind of every kindred and tongue and tribe. The Missionary Baptists have led the hosts of the universal Christ in spreading the knowledge of God over the earth as the water covers the sea. The test of a Church is in the great Commission, and the acid of this test has burned the shell of selfishness but keeps aflame a continual fire of sacrifice on the altars of the soul.

Certain so-called Christian people do not go because they do not will to go. They seek to make the impression that the only difference between them and the Missionary Baptists is that of "method" in mission work. This claim in most instances is merely a cloak for unbelief and selfishness. "We prefer to do it another way" is in our opinion, an unspoken resolve not to do it at all. If they do not believe in going the width of an aisle, or speaking a word of invitation to the sinner in their pew, they will hardly go further nor speak more fully. Yet they pose as representatives of the God who "so loved the world" and His children who are commanded to "go into all the world".

Our Lord told us to "go into all the world". He told us where to start and we started there the day "He was taken up in a cloud" from there. He told us to go to Judea—and we went there. He told us to go into Samaria—and we went there. He told us to go unto the uttermost parts of the earth—and we are going there. He didn't name the countries, one by one (for He knew there would be new countries from time to time); He didn't name the routes, the highways, the footpaths, the vehicles, nor anything (for He knew these would be multiplied and diversified as civilization grew). But we are going into every country, old and new; we are going upon every route, highway, footpath, vehicle, old and new, on land, water and air.

GEORGE F. AUSTIN,  
A. G. LEGGETT,  
IRA MORGAN,  
The Committee.

### RECEIPTS OF FOREIGN MISSION BOARD TO OCTOBER 1ST

Alabama	10,812.24	14,732.45	26,455.95
Arkansas	125.00	736.50	17,747.77
Dist. Columbia	600.00	8,228.75	4,335.48
Florida	4,127.15	5,618.08	5,857.62
Georgia	21,542.40	29,164.70	58,448.51
Illinois	100.00	2,720.00	2,250.00
Kentucky	26,144.20	41,429.90	42,867.34
Louisiana	3,248.94	5,055.36	109.10
Maryland	8,860.00	8,610.00	9,610.00
Mississippi	8,311.04	9,902.36	15,183.47
Missouri	8,326.81	6,470.29	7,591.14
New Mexico			
North Carolina	19,632.62	28,034.67	47,574.08
Oklahoma	4,510.60	1,460.49	4,698.00
South Carolina	17,525.00	16,192.50	25,807.26
Tennessee	7,944.50	133.60	14,014.00
Texas	68.75	351.23	1,940.30
Virginia	34,100.00	48,483.77	93,873.48
	176,079.25	224,324.65	377,863.50

Campaign receipts to October 1, 1922 amounted to about 79% of receipts to corresponding date one year ago and about 46% for the same period two years ago, showing a loss of about 21% as compared with one year ago and a loss of 54% two years ago.

Pastor J. R. Kyzar rejoices in a good year's work at Bardstown, Ky. He and his people also seek to minister to the spiritual needs of the country adjacent, holding meetings, organizing Sunday Schools and B. Y. P. U.s.



# Mississippi Woman's Missionary Union

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 MRS. J. A. TAYLOR, *6th District*, Brookhaven

## "FROM STRENGTH TO STRENGTH"

The following is the first chapter of a new Home Mission book that is being prepared by our own Miss M. M. Lackey. Many of you are already acquainted with the Foreign Mission book, "Laborers Together", written by the same author; so 'tis needless to say this book will be interesting.

We have realized the need of a study book such as Miss Lackey is giving us for some time, therefore we will welcome it with open minds.

We all held in high esteem Miss Maude Powell's splendid book, "Training for Leadership", but while that gave us information along all lines of our Southern Baptist work, Miss Lackey's book treats of only the Home Mission Board work. She calls it a compilation because from every source possible she has gathered material in the shape of interesting incidents and story to help impress upon us the great work of each phase of our Home Mission Board.

Y. W. A.s will welcome this as heartily as the W. M. S.  
 FANNIE TRAYLOR.

## CHAPTER ONE

Where liberty is, there are Baptists.

If pioneer American history should ever be written in denominational lore, there are pages that would be aflame with daring deeds of Baptists. They entered the newly discovered continent early, and they entered to stay. Not only to stay but to grow and spread like "a tree planted by the rivers of water." There were enough of them in 1814 to be organized into a Convention, known as the "Triennial Convention", not because that was the official title, but because the Body met every three years. This Convention covered the whole of what was then the United States.

Climatic and other conditions made evident the fact that the Convention was spread over too wide territory. And in the early forties wise brethren—there were seers in those days—foresaw the need of separation. A little war cloud, at that time no bigger than a man's hand, began to arise above the land they loved. It grew and spread until it burst over the Southland in the sixties with a hurricane force that laid low and left desolate a beautiful territory. Well for Southern Baptists that there had been seers in that day. For these had met in 1845 in Augusta, Georgia, and organized the Southern Baptist Convention. The call for this Convention was made by the Virginia Baptist Foreign Missionary society. There were messengers from the following States: Alabama, District of Columbia, Georgia, Kentucky, Louisiana, Maryland, North Carolina and Virginia.

The first work of the Southern Baptist Convention was the organization of two Boards: The Foreign Mission Board and the "Board of Domestic Missions"; shortly after in 1855 the name of this latter was changed to "Domestic and Indian Missions", an association for work among the Indians already organized, being merged into it. It is of this Board—its development and growth—that this little book deals. Had we the space and the ability, we could make each page glow with romance, burn with eloquence, enthuse with Truth, and give a Vision, born of Information so much needed, that each reader would be

inspired to more faithful service for her Lord through this choice medium that He Himself has so signally blessed.

The first home of the Board was Marion, Alabama. This place was chosen for two reasons: First, the strongest Baptist Church in the territory was here; and second, it was thought advisable to place one of the two Boards in the then western part of the territory.

The first President of the Board was Rev. James Hartwell; and the first Corresponding Secretary was Rev. Russell Holleman. The Convention's first instructions to this new child, was that all prudent measures for religious teaching of our colored population should be taken.

Reference to the first annual report of the Board shows that it labored under many and serious difficulties. There were no funds, hence few workers could be appointed. Only six missionaries were in the field, and their work was wide-spread; one in Virginia, one in Florida, one in Alabama, one in Louisiana and two in Texas. "The difficulties which the Board encountered in its work came partly out of a settled opposition to it from even some of the best members of our own people." But it was God's work; and some of the choicest spirits that ever blessed the world gave heroic, sacrificial service to the Cause. It is not strange that the growth was marvelous. When Dr. Holleman presented his fourteenth annual report he was privileged to record 114 missionaries and \$45,788.60 contributed that year for the work. He spoke glowingly of the splendid liberality which had developed in the churches, of the houses of worship completed, of the churches organized, of the ministers ordained and of the baptisms administered. As the years have gone by the Board has done lasting Kingdom building in and throughout the entire Southland. Dr. B. H. Carroll once said that the State of Texas was a gift to the Baptists by the Home Mission Board. This is equally true of other districts, other cities and towns. From Washington, D. C., on the northeast to San Antonio and El Paso, Texas, on the southwest, and from St. Louis, Missouri, on the north to Tampa, Florida, on the south—everywhere we find that our strongest Baptist centers were once aided by the Home Board.

The period from 1850 to 1860 was one of active missionary work among the Indians. As before stated, the Indian Mission Association united with the Southern Baptist Convention in 1855; and its work was delegated to the Home Board. Since that time our work among the Indians has been faithfully carried forward by Home Board missionaries.

From 1860 to 1870—the war between the states and its accompanying difficulties, made it necessary for the Board to confine much of its operation to work among the soldiers with the most gratifying results. During this decade States which had not been so severely impoverished by the war contributed funds with which to support the Board's work in more destitute States. During this decade, Dr. M. T. Sumner was the indefatigable Secretary and collected funds with which to rehabilitate and carry forward the work. After

the war between the States, many adjustments, of course, had to be made, but wise, adequate organization soon put everything in working order.

At a meeting of the Southern Baptist Convention held at Greenville, S. C., in 1882, it was decided to remove the Board from Marion, Alabama, to Atlanta, Georgia, and the beloved Dr. I. T. Tichenor was elected Corresponding Secretary. He was a far-seeing statesman, an eloquent orator and indefatigable worker. He served his day and generation well, and fell asleep in December, 1902. His body rests in the city of Atlanta, which had become the home of the Board he loved so well, and "there is no prouder grave in its own proud clime."

During Dr. Tichenor's administration, the work of the Board was eminently successful and there were many important developments in connection with it. Notably, the inauguration of our work in Cuba, immigrant work in Baltimore, in charge of Miss Buhlmaier, and our valuable system of mountain schools. It was during this period that the publication of "Kind Words", the Sunday School paper of the denomination, was entrusted to the Board by the Convention, as were other Sunday School interests of the denomination in the South.

At a meeting of the Convention at Augusta, Georgia, in 1885, the Board in its report recommended the publication of a full series of Sunday School helps and was instructed by the Convention to publish such. This series was published by the Home Board until a meeting of the Convention in 1890, when the Board was requested by the Convention to put the publication under the charge of a committee located at Louisville.

In 1891 the Convention created the Sunday School Board located at Nashville and turned over to it the series which the Home Board had created and fostered for the Convention. Upon the retirement of Dr. Tichenor from the Secretaryship of the Board on account of failing health, he was not only elected Secretary Emeritus, but numberless friends proceeded to present to him a loving cup. This beautiful expression of love for him and admiration of his fine leadership was presented to him in 1900 when the Convention met at Hot Springs, Arkansas.

It should always be kept in mind that the Church Building and Loan Fund had its origin in the peculiar love and esteem in which Dr. Tichenor was held by many of those who knew him best.

Dr. J. M. Frost, who guided the destinies of the Sunday School Board, sent a check of his Board for \$2,000.00 to the Tichenor Memorial Church Building Fund of the Home Board. This contribution was made in consideration of the distinguished services of Dr. Tichenor in organizing the series of periodicals then being published by the Sunday School Board. Our Woman's Missionary Union completed the fund of \$20,000.00 as a Tichenor Memorial Building Fund.

(To be continued)



# B. Y. P. U. Department

"We Study That We May Serve"  
Arthur J. Wilds, Field Secretary

## HONOR ROLL FOR THIRD QUARTER

This will not be a complete list but is the list that will have a place in the Honor Roll in the B. Y. P. U. Quarterly. Any report coming in after the 12th is too late to get in the honor roll. PLEASE REMEMBER THAT:

### Senior Unions

Brookhaven.  
Pleasant Hill, Copiah Co.  
Harmony, Monroe Co.  
Kingston, Laurel.  
Oakland, Newton Co.  
Mits, Columbia.  
Osyka.  
Oxford.  
First, Laurel.

### Intermediates

First, Hattiesburg.  
Ackerman.  
Pontotoc.  
Lumberton.  
Good Water, Lauderdale Co.

### ELLISVILLE

#### Juniors—A-1 Plus

Winona.  
Silver Springs, Pike Co.  
Aberdeen.  
Hamburg.

#### Unions 100% in Daily Bible Readings

Hamburg Juniors.  
Pontotoc Intermediates.  
Harmony, Monroe Co.

#### 100% in Giving

Oak Grove, DeSoto Co.  
Union, Panola Co.  
Strong Hope, Copiah Co.  
Wiggins Seniors.

First Grenada Juniors.

Salem, Hinds Co.

Flora Juniors.

Baldwin Intermediates.

Greenville Juniors.

Osyka Seniors.

First Laurel Seniors.

Pontotoc Intermediates.

#### 100% Taking Study Course

Silver Springs, Pike Co., Juniors.

Winona Juniors.

Pleasant Hill, Copiah Co.

Osyka Seniors.

#### 100% in Attendance

Salem, Hinds Co.

## WHEN YOU GET YOUR A-1 AWARD

### The Tube

So many write to me saying that we got the tube in which our A-1 awards was to have been enclosed, but it WAS EMPTY. For the benefit of any who have not already learned the secret let me say that the pennant is wrapped on the outside of the tube, so when it comes just TEAR THE COVER OFF and you have your award.

## PERSONALS

Miss Jennie L. Parke is the new Intermediate Leader of one of the Intermediate Unions of 15th Avenue, Meridian.

Mrs. Ella R. Herrington becomes Leader of the Intermediate B. Y. P. U. of Belzoni.

The new Senior Union at Tchula is doing nicely under the leadership of Miss Alberta C. Unger.

Miss Ysobel Emmons moves to Waynesboro, and as usual adds strength and enthusiasm to the B. Y. P. U. work. The Senior Union was reorganized by Miss Emmons, the pastor and Miss Dixie Canton organizing the Intermediates.

Miss Georgia Williams succeeds Miss Cordie Williams as Secretary of the Moorhead Senior B. Y. P. U. This splendid Union has developed into one of the best in the State. They are trying to practice the UNSELFISH spirit, organizing other Unions and helping wherever they can.

Pastor W. A. Sullivan of Okolona at the close of a meeting at Egypt organized an Intermediate B. Y. P. U. Mrs. W. L. Gates was elected Leader. This is the right way to close every meeting where you have new converts and no Training Camp to put them in. Our commission is to "Teach them to observe," and the command is to the church.

The Junior Union at Hamburg (Miss.), organized in March, reaches the Standard of Excellence the second quarter of its work and also reports 100% in Daily Bible Readings. They have thirty-one members and their splendid Leader is Mr. Aaron Herrington, Jr.

The Corresponding Secretary, Miss Lucy B. Leigh, of the Intermediate B. Y. P. U. of Eupora, reports splendid work and growth since their organization in August. They had their study of the Manual at the beginning of the organization, with seventeen taking the test.

One of the liveliest churches in the State is the Osyka Church, with Brother J. G. Gilmore as pastor. They believe in training the young people for service, and we have just recently sent a large number of seals and diplomas with another list just in and assurance from the pastor that another is forthcoming right soon.

Now we had the commendation of the Campaign forces, they having spoken in highest appreciation of the loyalty of the B. Y. P. U.s in the campaign, and we are going to merit that same good will and appreciation in this "Follow Up" campaign. WRITE TO MR. BURKHALTER, FOR HIS SPECIAL MATERIAL. IT IS FREE.

Have you read page six of the Quarterly for this quarter? It is an article by Frank E. Burkhalter, who has charge of the publicity department of our 75 Million Campaign. The article is, "How the Young People Can Aid the 75 Million Campaign." Notice the fourth point he makes with reference to four-minute speeches. Mr. Burkhalter will be glad to send copies of four-minute speeches to all who write to him. Address him 161 Eighth Avenue North, Nashville, Tenn.

Many of our B. Y. P. U. members pledged to the campaign and many of them have paid up to-date. There are some who are just a little behind, and there are those who have gotten way behind with their payments. There are a host of new members in our churches that have come into the B. Y. P. U. who have never been solicited for a pledge. We have not treated them fair.

### A B. Y. P. U. Shower

On the evening of Aug. 25 the Intermediate B. Y. P. U. of Columbia gave a shower to one of their members, Rodney Branton, who had recently answered the call to the ministry and was planning to enter Miss. College the opening of this session.

At the meeting Sunday night it was announced that they would have a business meeting Friday night. All were urged to attend. Every one understood the nature of the meeting, except Rodney.

The church parlors had been beautifully decorated, and at the time of meeting the members came in one after another with their mysterious packages. These were concealed in a large box, made ready for this purpose.

After all had assembled, Miss Eva Fortenberry, Leader of this union, took charge. She in her talented way, in the splendid program that had been arranged, disclosed the purpose of the meeting. After the program the mysterious box was brought out and presented to Mr.

Branton. There was much fun over the unwrapping of the packages, all of which proved to be useful articles for a College boy.

This B. Y. P. U. is very proud of this young man who answered the call to the ministry before he was sixteen, and has now gone to College to make preparation for his chosen work.

Columbia B. Y. P. U. Reporter.

A certain young man wrote the following letter to a prominent business firm, ordering a razor:

Dear Sirs.—Please find enclosed 50c for one of your razors as advertised and oblige,

John Jones.

P. S.—I forgot to enclose the 50c but no doubt a firm of your high standard will send the razor anyway.

The firm addressed received the letter and replied as follows:

Dear Sir.—Your most valued order received the other day and will say in reply that we are sending the razor as per request, and hope that it will prove satisfactory.

P. S.—We forgot to enclose the razor, but no doubt a man with your check will have no need of it.—The Associated Grower (Fresno).

### Yazoo County

Just closed a five days meeting at Nanchewhaw. Brother Walter Gray of Mississippi College is pastor. Three professions of faith. Raised pastor's salary from \$10.00 per month to \$25.00. Gave me \$33.00 on the Bowmar Avenue Church.

A. D. MUSE.

## CORRESPONDENCE BIBLE COURSE

At home. Spare time. Enroll now. Best books. Finest Courses. Hundreds studying. Circulars. Write, Prof. C. J. Burton, Bible University, Eugene, Ore.

# The Relief and Annuity Board of The Southern Baptist Convention

## THE ANNUITY DEPARTMENT

1. This fund is providing an annual income of \$500.00 for members who become totally and permanently disabled.

2. An Annual income of \$500.00 for members who reach sixty-eight years, and who have had thirty years of service in the ministry.

The fund is now paying \$400.00.

For Information and Literature, Address

Wm. LUNSFORD

1608-9 Kirby Bldg.

DALLAS, TEXAS



### Meeting at Biloxi.

The meeting just closed with the First Baptist Church, Biloxi, was one of the most successful ever held here. Dr. C. C. Carroll of the Bible Institute, New Orleans was with us to do the preaching. And under the power of the Holy Spirit he did it well. His sermons were in the main doctrinal and for instruction in righteousness, but the people stayed with him long and late and with much profit. It was a time of profuse seed sowing which will doubtless spring up and bear fruit to the glory of God. Our people are greatly pleased at his having come to us and how our hearts did burn within us as he expounded unto us the fundamentals from God's Word, contending earnestly for the faith once for all delivered. Mr. J. Fred Scholfield of Pineville, Ky., lead the song services and had charge of the music, than whom we are confident there is no greater song leader. "Roll, Billows, Roll"; "Jesus is My Anchor" and "He Will Save My Soul" as he sang it here to a people close by the sea where the tides of sin roll high, found a ready response in every heart. His work was of a high order, supplementing in a fine way the ministry of the word. It was largely through his influence that there was organized on the last Sunday of the meeting a men's Bible class of over thirty members. These two endeared themselves to our folks and it is hoped they will come to our town again. We had the use of the Board's tent and many came to the meetings that could never have been reached with the gospel otherwise. There were eighteen additions, nine for baptism, and nine by letter.

### Gulf Coast Baptist Association.

The Gulf Coast Baptist Association convened in its 45th annual session with E. Moss Point church on Sept. 14-15, the Woman's meeting having been held at same place on the day previous. This proved in spite of the threatening and rainy weather, to be one of the best sessions of the Association in many years, one of the fraternal messengers stating that it was the best he had ever attended up to that time. Hon. J. L. Taylor of Gulfport and Pastor J. L. Boyd of Biloxi, were re-elected moderator and clerk respectively. The body, adopted unanimously the suggested "Uniform Plan and Program" and carried it out with variations at this session and are planning to have it in full swing by next year. Brother A. L. Plaanner-op'em eaa6 b....or O O'Briant the Enlistment Missionary of the fifth district was present both days and Dr. Lipsey of the Baptist Record was there on second day and made much appreciative addresses. The reports show a splendid growth in additions to the churches thus far reporting, a net gain of three hundred twelve, mostly by baptism. There was a falling off, however along the line of finances. For home objects the sum of \$26,240.16 as compared with \$27,842.50 last year; for denomina-

tional objects \$7,057.70 as compared with \$11,099.75 a year ago.

J. L. BOYD, Clerk.

### A Great Revival

Griffith Memorial Church, Jackson, has just closed one of the best meetings in the history of the church.

The first week the laymen of the church assisted by the Flying Squadron conducted the services.

The church was crowded each night and the testimonies made a profound and lasting impression.

The pastor began the preaching services on the second Sunday of the meeting. Dr. J. C. Greenoe, pastor of the First Baptist church of Vicksburg came to us on Monday night and preached till Friday night as but few preachers can preach. Greenoe is a sane, sound, pungent, prince of preachers. There were 35 accessions. The revival spirit continued Sunday which resulted in 6 more accessions, making 41 in all. There have been 200 accessions to the church since January 1st, 1920. The Sunday School and congregations have grown until we are compelled to enlarge our quarters. We are busily engaged now on building an annex, which will add 14 Sunday School rooms, about six of which will open into the main auditorium, thus almost doubling the seating capacity.

This part of the city is growing rapidly and the prediction, hope and prayer is that ere long Griffith Memorial will develop into one of our strong churches.

We ask the prayers and cooperation of the brotherhood.

G. W. RILEY, Pastor.

### THE TWO BRIDLES

Who is it that would not like to be led by the Holy Spirit? Just to know that He was leading them every day, every hour, all the time? We all would.

Well, is it possible? Surely it must be, for the Apostle Paul tells us in his letter to the Romans, "For as many as are led by the Spirit of God, they are the Sons of God." He also tells us: "If we live in the spirit, let us also walk in the spirit." (Gal. 5:25.) Then he tells us: "This I say then, walk in the spirit, and ye shall not fulfill the lust of the flesh." (Gal. 5:16.)

He also tells us, that "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5:22.) Then how does He lead us? How do we lead a horse? We first put a bridle on him: Then we walk in front: the horse walks behind, following. The Holy Spirit has a bridle for us. He will put it on us if we want it on: It is the bridle of love. As long as we wear this bridle the Holy Spirit will hold the rein and gently lead. But if we get unruly and run backward, or to one side, and break the bridle, the Holy Spirit does not run after us, to hem us up, to catch us again. No, He stands still, and repairs the broken bridle, and places it on another who might chance to be waiting for it.

But when we break the bridle of love and run off there is one that does hem us up, and catch us, and puts his bridle on us. He is Satan. His bridle is malice, and hatred, and he does not have the blinds on the side, but his blind is in front. "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1st Jno. 2:11.)

He is wearing the blind bridle of the devil.

We can not get away from him by surging and pitching. No, he will hold us tight. But if we will get on our knees in real earnestness and ask God to pull the bridle off and put the bridle of love on us again, the devil will drop the reins and flee. Now, if we would be led by the Holy Spirit let's just ask God to bridle our tongues with love. And as long as we follow the spirit of love the Holy Spirit is leading us. Let's see: Suppose a brother has done me a wrong, or several wrongs, and I am puffed up, and half-way pouting with him, will not go to church where I know I would find him, but just despise (not him), no! no! but his ways, the way he treats me. Who is leading me? Suppose I say evil things about my brother, even if it is the truth, who is leading me?

Suppose I refuse to help a brother, who has confessed his faults, and has asked the help of the brethren, but just let it go unheeded and shun him, who is leading me? It is time to give these things a serious thought, for Jesus is coming back for us. We do not know how soon. When he comes, would we not feel mean, and sad, if we were wearing the bridle of hatred, and malice? But oh! the sweet joy that would fill our hearts if when he comes he would find us wearing the bridle of the spirit of love, mercy, tenderness, gentleness, meekness, longsuffering, having compassion one for another, and forgiving each other, being tenderly and graciously led by the Holy Spirit. The grand old Apostle Paul gives us the receipt by which we may. Listen to him:

"But now ye also 'put off' all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." (Col. 3:8.) And "Put on", therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

And above all these things put on charity, which is the bond of perfectness." (Col. 3:12-14.) May God help us.

J. E. HEATH.

### Corinth

The building committee that has charge of the remodeling of the interior of the First Baptist church have made some great improvements. The new soft lights just recently installed make the auditorium so much more attractive and together with the new paintings and green

carpets the First Baptist church will be the most enticing and the prettiest church in all North Mississippi.

Dr. T. W. Young is preaching some fine sermons and those who fail to hear them are missing a great spiritual uplift.

L. S. WRIGHT.

### Baptist Church of Amory

Dr. Austin Crouch of Atlanta, Ga., came to use September 24th and stayed until Sunday night, October 8th. Dr. Crouch is indeed a great Bible preacher; scholarly, eloquent, logical, and earnest. He preaches salvation through Jesus Christ only. He presents Christ first as prophet, at present our high priest and will be King in the future, but is not King now and will not be until His second coming. He does not say anything about the "ongoing of the kingdom", because Christ has no kingdom now. We had 34 additions to the church, 25 by baptism and 9 by letter. It was truly a great revival, one that made people think and search the scriptures. All the conversions took place during the sermons. As Dr. Crouch has no foolishness after preaching" he makes only one proposition—and that is to confess Christ and unite with the church.

W. R. FARROW.

### Over the Ocean

Dr. J. J. Wicker, of Richmond, Va., has recently returned from Europe, where he spent the summer and took over a number of tourists. His first evangelistic meeting will be held with the First Baptist church, Macon, Georgia, beginning October 15th, Rev. W. Russell Owen, D.D., pastor.

Dr. Wicker is planning a number of tours to Europe and the Holy Land for next summer, and will also arrange to take the delegates to the Baptist World Alliance to be held in Stockholm next July.

He expects to have his itineraries, giving all details, ready in the near future. Any persons interested can get this information by addressing him at Richmond, Virginia.

## Chronic Constipation

Relieved Without the Use of Laxatives

Nujol is a lubricant—not a medicine or laxative—so cannot gripe.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving.

Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it. Try it today.



# Nujol

A LUBRICANT—NOT A LAXATIVE



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LAXATIVE

## Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

The following editorial from The Dearborn Independent, edited by Henry Ford, hits the nail on the head:

By this time the country has grown rather tired of the attempts of certain classes to ignore the Constitution of the United States. There has never been a time when the attitude of disrespect to our fundamental law has been so widely encouraged among people who should know better, than since the amendment which removed government from partnership in the commercialized liquor traffic.

There is need today for a careful distinction between the question of prohibition and the dignity of the Constitution of the United States. Attempts have been made to draw a still finer distinction between the Constitution and the Volstead law. Endless propaganda of lies and appeals to scornfulness of men against right conditions, have marked every hour of the period since the people by a most decisive and unmistakable action and in concert with their government agencies abolished the alliance between booze and Uncle Sam. And the treasonableness of this propaganda lies in the fact that its purpose has been a wholesome and public contempt for the Constitution.

It needs someone to make clear at once several points which have been badly handled by the enemies of the Constitution. First, the action of the American people in destroying the artificial legal character of the liquor traffic, was a deliberate action. It was not under-

taken hastily nor under stress of emotion. It was not "put over" by a lot of anemic saints while all the red-blooded men were fighting in France—as a certain argument to the returned soldier would have us believe. (The soldier knows that the government put him under prohibition before the rest of the country got it.) The enactment of the prohibitory amendment was the culmination of 75 years' agitation and deliberation on the part of the American people. If the War between the States had not intervened, the liquor traffic would have been legalized 50 years ago. But the Civil War came, setting aside the growing national sentiment against liquor. And then the hold of liquor was greatly strengthened by the taxing of it—the so-called "licensing" of it—a shrewd move which made it one of the pillars of government support, and harder than ever to throw down. So that, the action of this people in acting after a discussion lasting 75 years, ranging all the way from the moral to the economic aspects of the question, can hardly be said to have been hasty or inconsiderate. Neither can it be said to be the imposition of a minority opinion upon the majority. Prohibition came by the votes of people who took a drink when they wanted it. The liquor business alienated its own customers. There were not enough teetotalers in our citizenship nor in our legislative bodies to vote prohibition merely on the ground of personal aversion. The nation was set in its mind to do what it did, and it is done. It was the majority opinion that carried.

cases we are making a failure and I am asking you for information.

As I understand your proposition, the Record is \$1.50 per year when put into every home of a church, otherwise it is \$2.00 per year.

Our church voted to put the Record into the homes of all our members and appointed a committee to look after this, but we have a few members, (and I am glad to say they are few) who refuse to subscribe and refuse to allow the church to send the paper to them.

What are we to do about this? Will it necessitate all other members paying \$2.00, or shall we put it into all homes that will allow the church to do so at \$1.50? Please advise me and oblige,

Your friend,

J. T. SKELTON.

Bix: "I wonder why a Scotchman always says 'hae' for 'have'?"

Dix: "Possibly it's on account of his thrift. He saves a 'v' every time he does it."

Jack: "Hello, old boy. How do you feel?"

Fred: "I swallowed a dime. Can you see any change in me?"

### SHUBUTA WANTS A PREACHER

Rev. Wallace C. McGill, pastor of the Bayminette Baptist church last year, had received a call from churches in Louisiana and Pensacola when he came here last spring to preach as prospective pastor. He was called by this church and held the church in suspense for more than week and wired he could not accept. We secured Rev. E. G. Diamond, of Florida, from the Seminary, who during the summer held a meeting at his old home. The pastor at Milton, Fla., struck for higher wages and lost out. Milton invited Brother Diamond down to preach a trial sermon resulting in call with higher salary, which call was accepted. About the time Bro. McGill at Pensacola stating his family's health was bad causing him to become dissatisfied and wanted to know if I knew of any Mississippi church about like Shubuta that was pastorless. If so to put him in touch with them; that I had heard him preach and he thought I was his friend.

I wrote him I knew of no church pastorless unless it would be Shubuta as Brother Diamond had gone down near him to be sampled and would probably resign leaving this field pastorless, if so would he accept a call if this church called him and when could he come. He wired he could come between the 15th and 18th of October and wrote confirming it. Brother Diamond resigned and Brother McGill was called within ten minutes. I wired him that afternoon advising him he had been unanimously called, and wrote letter confirming the telegram and asking him to let us know at once what train to expect him on. I have not heard a word from him since but saw this notice in Mobile Register under notes from Pensacola:

#### Rev. McGill to Remain

Rev. G. C. McGill, pastor of the West Hill Baptist church, who gave notice a week ago that he was contemplating the acceptance of the pastorate of a Baptist church in Shubuta, Miss., announced today that he had reconsidered the resignation and would remain with the local charge. For this decision the congregation voted to give Rev. McGill an increase in salary and also voted to present him with an automobile. This to be used for the work in the county in which Mr. McGill is deeply interested.

The car must have also restored the health of his family and cured the dissatisfaction on the part of them all.

The Shubuta Baptist church is now anxious for a pastor, an educated man. Seminary graduate preferred, with wife helpmate. Pastors home furnished free; a full time church, graded Sunday School that has been "A-1". Salary \$1500.00 per year payable monthly.

We don't want to be used by any preacher as a lever with which to prize up his church in salary. A Pulpit committee will be appointed next Sunday but a letter to the writer will reach them.

W. H. PATTON.

### FITTING RESOLUTIONS

Yazoo City

The decision of Miss Maud Darrington to enter the Baptist Bible Institute rendered it necessary for her to sever her connection with our Woman's Missionary Society. We so deeply feel the loss sustained in the personnel of our society that we deem it befitting to give this formal expression of our appreciation of her wonderful service while among us; to voice our high esteem of both her ability and her untiring devotion to her Master's cause and to convey to her the assurance of our unfailing interest and our unceasing prayers.

"Miss Maude", as she is lovingly known to us, has, by her unusual degree of consecration to the Lord's cause, won the confidence and the esteem of all of the people of our city and county. To trace the steps of this wonderful woman during any normal week of her life while among us would be to give answer to Paul's injunction when he said "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

We are confident that after the added inspiration from the course at the Bible Institute, some church or some Mission Board will soon realize one of God's choicest servants in the person of Miss Maude Darrington, and may she be ever reminded that her home Society keeps her in constant concern and pledges their perennial prayers for her wherever her lot is cast.

MRS. MAMIE JOHNSTON,  
MRS. S. L. BRIDGES,  
MRS. R. H. FERRIS,  
MRS. LEE B. SPENCER,  
ANDERSON CIRCLE,  
Committee.

#### WANTED

A Housekeeper; to keep house and do general house work. A good home for a settled woman.

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SWOLLEN, SWEATY FEET  
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## MEMPHIS TO MINNEAPOLIS

By Ben Cox

The Memphis people feel greatly honored that Dr. W. B. Riley of Minneapolis is spending two weeks in their midst at the annual Bible Conference.

Owing to some disappointments, it became necessary to provide for his Minneapolis pulpit last Sunday on very short notice. At the instance of Drs. Riley, Phillips and others, I agreed to go, although I felt it was a long ways to go from Memphis to Minneapolis for one Sunday.

I shall always feel thankful that I took this trip. It was my great pleasure to take lunch with my old friend Dr. Johnson Myers of Chicago en route, and on the return trip to visit the Moody Bible Institute, and speak on the noon prayer meeting to one of Dr. J. M. Gray's classes.

Never in my life have I met with more cordial reception than that accorded me at Dr. Riley's church. I likewise enjoyed very much the afternoon prayer and praise meeting, at which time there were some striking testimonies to answered prayer in cases of sickness.

It was my joy to speak Monday morning to the students of the Northwestern Bible Training School. This body now numbers about 160. The consecrated and talented Dean, Dr. B. O. Philpotts, confidently tells me that he expects the school to grow to five or six hundred.

The Sunday School is having a hard time on account of lack of room. Last Sunday 75 girls met in the kitchen. Boards were placed on the large gas stove, and chairs were lifted to the large kitchen table, that the girls might be accommodated.

It is interesting to watch the erection of the new four story fire-proof Sunday School building, 112 feet wide and 140 feet long. The church is also to be torn down, and a large auditorium built on the site. The present auditorium cannot accommodate the large congregations. It seats only 1,400.

A very important step was taken by the church lately, in the purchase of three brick apartment buildings, four blocks from the church, to be used in connection with the training school. The property was purchased for \$100,000, and one of the deacons told me that it could easily be sold for \$150,000 or more now.

I am writing this article because I know the many friends of Dr. Riley, who himself is a Southern man, will be glad to hear of the wonderful achievements of the church which stands as a mighty much-needed pillar of orthodoxy.

What about your Sunday School class, your department, your school, are they 100%? Why not? Is it the fault of the pastor, superintendent, teacher or of the pupil? Solve the above problem and plan for its removal.

## KEEP THE RECORD STRAIGHT

Allow me to congratulate you upon your "Centennial Anniversary" number—it's a Jim Dandy! Makes one have that "good feeling under the vest" that only comes from seeing things going so well "back home"—three cheers for everybody in "old Missip!"

Just to keep the record straight, I would call Brother Flake's attention to a thing that happened just before he became a Mississippian, namely, in the spring of 1894, March or April, a full fledged B. Y. P. U. was organized at Magnolia and Osyka, which is nearly two years before the meeting at Winona, which he mentions. In the fall of the same year, about October, there was also a B. Y. P. U. organized, in Natchez, if I mistake not.

Then, Dr. Rowe's usually accurate pen slipped a bit in his account of the work in Jackson—he says: "The Board built a church house and pastor's home in the western suburbs of Jackson", whereas, the fact is, the Board built the church house, but not the pastor's home. Not a cent of State Mission money went into the pastor's home—that modest home was built by a local committee composed of the sainted Capt. John T. Buck, W. F. Yarborough and this "poor dust" and paid for out of the rents, to the pastor, to the "Jackson Building and Loan Association", from whom the money was secured. I cannot be mistaken about this; for, in addition to my own knowledge of these eventful days, the files of The Baptist, now The Baptist Record, contain a statement from Secretary Rowe, answering a complaint, made by some brother, to the end that Mission money ought not to be put into homes for pastors, that no State Mission money had gone into the pastor's home of the Second Baptist Church.

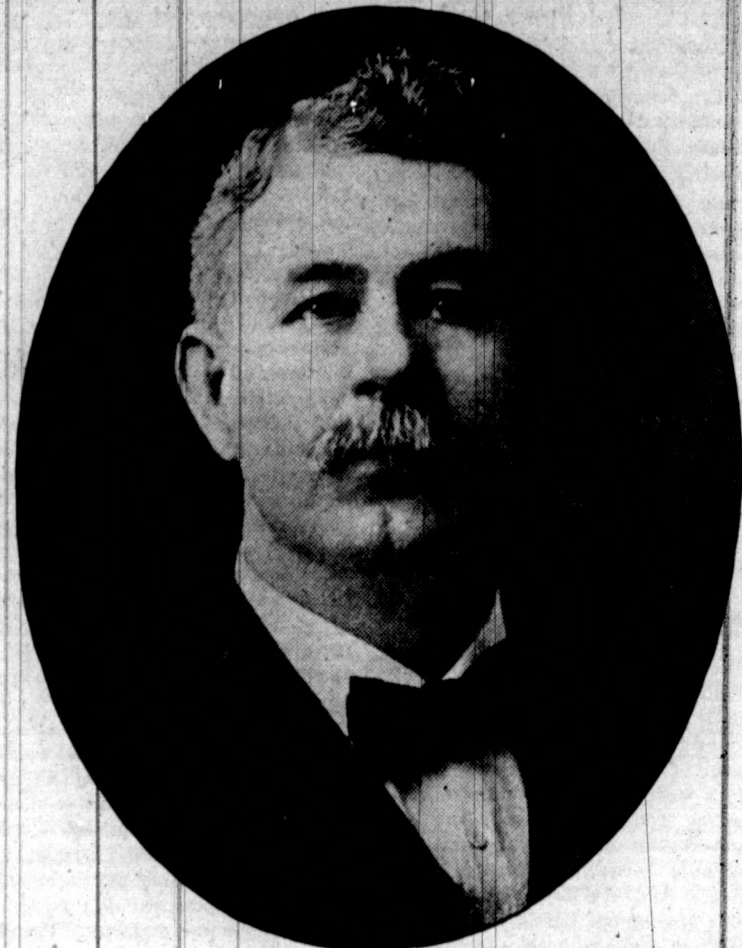
It may interest your readers to know that Birmingham, with coal and iron enough to last a thousand years at the present rate of consumption, is rapidly becoming a great Baptist center, with \$4 white Baptist churches in and about the city, with a membership of 20,000. The last meeting of our Association, lasted three days and nights, with an attendance larger than I ever saw at any State Convention, excepting in Georgia. A resolution was unanimously and enthusiastically passed, in that meeting, looking to the erection of a Baptist headquarters, to be "a veritable Baptist Temple", to cost from "\$100,000 to \$500,000", in which we are to care for our rapidly growing interests and then some, as you can readily see—and a regular Baptist thriller, as she lifts her head or topmost point some 231 feet from the sidewalk; and, if you live as long as you deserve to, brother editor, you will see this very thing, or a greater thing than the above in Birmingham.

With every good wish for everybody,

Yours very cordially,

W. P. PRICE,  
Bessemer, Ala.

## IN MEMORIAM



HON. P. S. STOVALL

On September the twelfth the First Baptist Church of Greenville lost one of its truly faithful and valuable members in the death of Brother P. S. Stovall. More than that, his death takes from Greenville, and the State, one of the outstanding men of our commonwealth.

Brother Stovall was born in Lee county, Mississippi, August the 23th, 1863. His father moved to Tate county while he was a small boy, where he grew to manhood. On November the 1st, 1888, he was married to Miss Annie Askew, of Panola county. To them were born eighteen children, twelve of whom are living.

After his marriage he made his home in Leland and Greenville until 1903, when he moved to Clinton, spending fourteen years there, after which time he moved back to Greenville.

Mr. Stovall was a deacon in the Greenville Baptist Church, and President of the Fathers and Sons Bible class. At all times he was loyal, faithful and true, not only as a churchman, but as husband, father and friend.

He served with distinction his State as State Treasurer from 1912 to 1916, and was once a candidate for Governor of the State of Mississippi.

One of the many great things in his life was the genuine and well founded pride he had in his splendid and noble family.

His gracious wife and twelve fine children survive him. To them may God add His blessings.

## HIS PASTOR.

## Houston Thompson

In memory of our dear little Houston Thompson whose sweet spirit has taken its flight from its earthly home to dwell with Jesus forevermore.

Houston was the son of Mr. and Mrs. R. M. Thompson born April 9th, 1919, at Bassfield, Miss. Died August 28th, 1922.

His was a bright sunny nature. Papa, mama, little brother and relatives who loved him so dearly, are heartbroken over his going.

John William, his only brother, too young to understand the work of God, is wondering where Houston is and when he's coming home. We shall see him again, John William, for Jesus said, "Suffer little children to come unto me." So, dear bereaved ones, remember the Lord is our Shepherd and will lead us on till we meet on that eternal shore.

Funeral services held at Baptist Church conducted by Rev. J. L. Low, Pastor.

The floral offering was beautiful.

AUNTIE.



## East Mississippi Department

By R. L. Breland

### Choctaw Association

On the 12th instant, in company with Rev. H. T. McLaurin, I attended the annual meeting of the Choctaw Association, which met this year with Pleasant Ridge church, Neshoba county. This is one of the oldest Associations in this part of the State.

This body consists now of only seven small churches scattered over about four counties, the largest of which has 87 members. Very little mission work was reported, and about \$25.00 was sent up for associational expenses.

The venerable deacon, Brother J. W. Knight, of Shuqualak, was elected for the eleventh time as its moderator, and Brother T. H. Hurst, of Fearn Springs, was re-elected clerk and treasurer. He has been its clerk for many years. Only one ordained minister belongs to the body, Rev. M. H. Kamp of Winston county. There is one licentiate, Rev. R. D. Stokes, of Pleasant Ridge church.

The majority of the churches of this good old Association have drawn out to form county associations and the sentiment is strong to dissolve altogether and go into the various county organizations. While of course past recollections of the old body makes dissolution sad, yet I feel sure that this is the wisest step for it to take. It is too weak now to bear its running expenses as well as to do any real constructive kingdom work. It would be sad for it to linger and die by inches.

Ye scribe was pressed into preaching the annual sermon, and Dr. McLaurin did some real constructive work, mostly in private. He is a past master in personal work of all kinds. He is surely the man for his job.

Rev. A. N. Thomas of near Philadelphia is pastor of Pleasant Ridge church, where the Association met. His people seem to love and appreciate him. A bountiful dinner was served and we two hungry preachers did full justice to the occasion. We received very cordial fellowship at the hands of all present, just as we expected.

### Notes and Comments

The Neshoba County Association is in session with Mt. Sinai church at this writing. Full report next week.

Four Associations have met in Neshoba county this fall: Oktibbeha, Pearl Valley, Choctaw and Neshoba County. So there is some work to do yet.

Rev. W. S. Rogers of Noxapater has been called to Shuqualak. It is not learned whether he has accepted or not.

Rev. A. B. Culpepper has been called as pastor for 1923 by the church at Mt. Sinai, Neshoba county.

Rock Branch near Union is to entertain the 1923 session of the Newton County Association. This body

reports a great meeting this year at Mt. Vernon.

Union Ridge church, north Neshoba county, has dissolved, and reorganized at Providence consolidated school. Other churches will combine with it there. This is a good move from more than one standpoint. Rev. Z. B. Kitchens is called as pastor.

### HOW TO TELL MALARIAL MOSQUITOES

Do both male and female mosquitoes bite?

No. The female bites. It is doubtful if the male ever bites.

Can you describe the head of a mosquito?

All mosquitoes have a bill and two palpi (pal-pee), which lie close to it, one on each side. Outside the palpi are two antennae (an-ten-nay) which spread apart. The antennae of the male are plume-like. Those of the female are not.

How then can you tell the male from the female?

The male has "plumes on his head".

How can you tell the Anopheles, malaria-bearing, mosquitoes from the Culex and other kinds in the United States which do not convey malaria?

One way is by their heads. Anopheles have straight bills and palpi nearly as long as their bills. The female of the other kinds have short palpi, except one kind which has a curved bill. The males of both Culex and Anopheles have long palpi, and one can not tell the species of the males in this way.

Are there any other differences?

The malarial mosquito is slight and graceful. The wings are generally spotted or dusky.

Is there any other difference to note?

Yes. The way of resting on a wall. Anopheles rests in a straight line, frequently standing on her head. The others rest "humped up". This is the only way that can be used to tell the live mosquito, and is the one usually used in practice.

Can you tell something of her habits while feeding—on man, I mean?

She rarely bites in the daytime in the United States. The day mosquito of the South is Aedes (or Stegomyia) calopus—the yellow-fever mosquito. Anopheles is shy and easily driven off, and will rarely bite one who is moving about, hence is most apt to bite one who is asleep. Her bite is less painful than that of other mosquitoes and she does not sing so loudly. On this account, when mosquitoes are much complained of they are rarely Anopheles, and there can be many Anopheles about without much complaint.

### LOOKED SUSPICIOUS

A country school board was visiting a school and the principal was putting his pupils through their paces.

"Who signed Magna Charta, Robert?" he asked, turning to one boy.

"Please, sir, 'twasn't me," whimpered the youngster.

The teacher with disgust told him to take his seat; but an old tobacco-chewing countryman on the board was not satisfied, so after a well-directed aim at the cuspidor he said: "Call that boy back. I don't like his manner. I believe he did do it."—Boston Transcript.

### REPORT ON PROHIBITION

Read before the Pike County Baptist Association by Hon. W. S. Tate and the Baptist Record was requested to publish same by unanimous vote of the Association.

We now have National Prohibition. While we have won a great battle the war has not ended and no armistice is in sight. We still have the illicit stills and white lightning joints to contend with. These machine gun nests must be located and put out of business and we call on all our members to assist in their destruction.

The friends of the liquor traffic are spreading the propaganda that the Volstead law is too drastic; that it should be amended so as to permit the sale of light wines and beer. In other words they want the law evaded and the people educated to be drunkards. Let us stand as a solid phalanx against the proposition of giving the Germans their beer and the Frenchmen their wine, and say to the world that we will have none of it.

The liquor men want the Volstead law repealed and we will have to see to it that they do not elect members of Congress who will do their bidding. Your committee is of the opinion that since Prohibition is the law of the land, that our pastors do not preach temperance as much as they should; neither do parents now tell their children the evils of the drink evil as they once did. If all our people were total abstainers we would not need prohibition. We must fight the liquor traffic with every weapon available ALL THE TIME.

We love comparisons, they help us to think. Let us compare Water—God's beverage—with Alcohol, the Devil's beverage: Water boils at 212 degrees; alcohol boils at 172 degrees. Water freezes; alcohol does not freeze. Water puts out fire; alcohol makes fire burn. Water is tasteless; alcohol tastes like fire. Water is odorless; alcohol smells. Water cools the skin; alcohol inflames the skin. Water makes seeds and plants grow; alcohol kills seeds and plants. Water will soften food; alcohol hardens food. Water aids decomposition; alcohol prevents decomposition, because it is itself decomposition. Water is furnished by nature; Nature never furnished a drop of alcohol in all the records of her reign. Water is a part of most foods; alcohol is not found in any food. Water quenches thirst; alcohol creates thirst.

If our young people could be taught and shown the great harm that comes to us on account of the use of intoxicating liquors; how it

injures the body and damns the soul, the next generation would see a Gideon's band of water lappers that would destroy the rum traffic as our boys did the beer drinking Germans at Chateau Thierry and the Argonne Forest.

### MORE GOSPEL AND LESS "QUIBBLING"

There is no excuse for any man, woman, or child to go to hell. For God created the world in which we live and created man that is in the world (Jno. 1-1), (Gen. 1-1) and (Gen. 1-27). Then God required at the hand of man perfect obedience. Man failed and all have sinned. Then God agreed to accept blood as a perfect atonement for sin. He then came himself and bought us back by His own blood; and all he asks at our hands is to just simply believe Him, and accept what He has done as a complete sacrifice and atonement by simply trusting Him for it all.

Listen to what God says: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with His own blood. (Acts 20-28).

No wonder such a terrible fate rests on those who do not believe Him. "For he that believeth not God, hath made Him a liar". We should no longer wonder why God said, "He that believeth not shall be damned" for He is making God a liar. God says salvation is free. God says it is the gift of God. God says, I have bought you with my own blood. And the poor little self-exalted, self-righteous worm of the dust will say, "No, God, I don't believe Thee. I believe that I must do something. I believe that I am still responsible to Thee, by obedience to Thy divine law, and notwithstanding the fact that Thou hast said, that Thou hast bought us with Thine own blood, I do not believe Thee". You may well ask who would have the nerve to say that. Go to your church members and you will find at least 90 per cent of them, who are saying these words in an indirect way: calling God a liar, we need more gospel preached and less quibbling with the Scripture.

J. E. HEATH.

Mrs. S. E. Bishop

Another one of Christ's own has passed into the Great Beyond. She left this world September the twenty-second, after having been confined to her bed for over a year. She was eighty-four years old.

She became a Christian in early youth and lived a life full of loving deeds.

She leaves two daughters, Mrs. M. E. Erwin of Lake Providence, La., and Mrs. L. C. Keeton of Inverness, besides many friends and other relatives.

May God comfort and bless the bereaved.

MRS. H. C. CLARK.



## Some Meetings

### News from Short Creek

My first trip to Short Creek was somewhat humiliating—there being merely a handful present.

The next month I accompanied the regular Pastor. About three would cover the number present this time. No service was held.

The Pastor resigned one month hence and on this same day I was called to Pastor the church. There were present about fifty people on this day. Another month passed and when I had arrived I found about one hundred and fifty people there and a glorious service was held, which, apparently was successful.

I continued to pray that God might lead us on to victory for Christ's sake. If there be any such thing as cultivating in the hearts of men and women a receptive mood, surely, God did so in this case. For God knows that in this community there has been a splendid revival or interest and the fruits have been satisfying—and God says "By their fruits ye shall know them."

Then another month passed and I was accompanied this time by two young ministers from Clinton; namely, Thames and Patridge. An all day service had been arranged and was successfully carried out. Not less than two hundred people were present. Later the annual meeting was held during which time there were 32 additions—nineteen for baptism.

Listen! The next time I went there I found three hundred people who were eager to hear the word of God. What next! They had organized a Sunday School.

Thanks to God! said I. How can it be true. Yet again, when I had returned for another service I found not less than 350 people present and a B. Y. P. U. was organized—one of God's greatest avenues of enlisting the sincere services of the young people.

We earnestly desire the prayers of all sincere and interested Christians that we may continue to grow in favor both with God and Man. May we ever recognize Him as our Lord, as our redeemer. May we run the race that God has set for us to run at Short Creek.

M. E. DOUGLAS, Pastor.

### Sunbeams at Central

The children of the Central School have organized a Sunbeam band. We do not have a church here but have a good Sunday School and decided not to give up a Sunbeam band because we had no church. We wonder how many other schools could have a Sunbeam band where there is no church. We are all greatly interested.

Our teacher, Miss Berta Dale Bass is our leader. She is greatly interested.

We had one meeting to organize, and elected the following officers:

Roy Murphy, president; Lee Roy Graham, vice-president; Floy Mur-

phy, secretary; Etoie Clack, treasurer.

We would love to see this in the Baptist Record. We hope other children may have Sunbeam bands, as we have where there is no church.

Sincerely,

FLOY MURPHY,

Secretary.

### Mississippi Club B. B. I.

The Mississippi students of Baptist Bible Institute met the first week of this session and organized a Mississippi Club with 39 charter members. Two others have since been added and we understand others are coming. Mississippi now heads the list with number of students present. Louisiana follows in second place.

Officers were elected as follows: Rev. L. Bracy Campbell, Summit, president; Miss Eva Mae Futch, Tylertown, vice-president; Rev. Ernest M. Stewart, Liberty, secretary-treasurer; Miss Madge Flournoy, Aberdeen, reporter.

Much enthusiasm and loyalty to the home state is being manifested in the various activities of the Institute by its members. Prospects were never brighter in the history of the institution and Mississippi students are giving of their best to the Master in their service now and in their preparation for future work. B. B. I. is a wonderful place for fine fellowship, spiritual development, and hard work, and we are one of its happy band. Mississippians, when you are in the city, call on us.

M. F.

### Stephenville, Texas

The First Baptist Church at Stephenville has just closed a most glorious meeting. The church was greatly revived and the whole town was lifted up. Rev. Perry F. Evans of Southwestern Seminary did the preaching and did it in glorious fashion. He has no clap-trap methods, but wins his way by the plain untarnished gospel of Jesus. He preaches that the only remedy for sin is the blood of Jesus. He is really a great preacher of the old time gospel. He helps every thing connected with the local church and pastor. Brother W. E. Odum of the Seminary led the singing, and Brother Odum is one of the best and sanest song leaders it has been my pleasure to have. He pulls no cute stunts, but sings his way into the hearts of the people. His solo work is extraordinary.

The meeting resulted in fifty additions to the church, the majority coming by baptism. The work here moves along well. We are planning a new church building; have already bought most of the material and some of it is on the ground and we will soon begin the work of construction. The building is to be modern in every sense of the word. The dimensions are one hundred and nineteen feet long by ninety-seven feet wide, two-stories and a basement. The school located here has nearly five hundred students this session, and more coming. Pray for us.

S. B. CULPEPPER.

### Philadelphia Church

The Lord has been gracious to us this year. Just before our meeting began September 20th we finished our annex to the church building, which enlarges our auditorium and makes room for the senior department of the Sunday School, while the basement below takes care of the beginners. A new piano has been added to our equipment.

Dr. W. F. Yarborough of Hattiesburg preached for us, and Mr. Albert E. Pardue and wife of New Orleans led the singing. The preaching was of the highest type and fine crowds attended the services; the singing was spiritual and attractive, the booster choir passed the 100 mark at times. The Lord added 54 members to the church, 23 by baptism.

W. RUFUS BECKETT.

### Two Glorious Revivals

Responding to an invitation from Temperance Hill Church in Marshall County, the writer began a meeting the 4th Sunday in August, closing the following Saturday morning with a baptismal Service in which 15 additions to the Church were baptized.

The interest on the part of the Church members and other Christians was good and a great revival was experienced and enjoyed by all.

The attendance was good, the attention was excellent, the cooperation was unsurpassed.

27 professions of faith were noted, of which 16 were made on Friday night, following the sermon from the text Rev. 22, 17.

This was indeed a great revival. Again on the 4th Sunday in October, responding to invitation I began a meeting at Pleasant Ridge, Itawamba County, and continuing through Friday night.

This also was a glorious revival, with 7 professions of faith, and the Church membership and Christians of the community greatly revived.

This meeting also was attended with much interest and the best of cooperation, and while not so large a number of professions, it was the sweetest meeting I have had the privilege of serving in for some time.

Meetings like the above make us rejoice that we are servants of the Master.

We can always have good meetings when we have the cooperation of church members and Christians of the community.

This year has been a wonderful year for revivals.

I have done the preaching for five revivals this season, and they all were very good, a total of 63 professions of faith.

All praise to Jesus our Lord and Savior.

JOHN H. HEATH.

### Alcorn County

The Executive Board of the Alcorn County Baptist Association met Sunday afternoon, September 24th, at 2:30 p. m. with the Kossuth Baptist church at Kossuth, Miss.

The meeting was called to order by J. F. Osborn, moderator of the Alcorn County Baptist Association.

Brother J. A. Gray was elected chairman and L. S. Wright clerk.

The following members were present: J. A. Spears, A. E. Ray, Ed. Strickland, J. L. Covington, J. C. Thomas, John White, Will Taylor, A. Crow, J. C. Henderson.

A very interesting meeting was enjoyed very much. Considerable interest was manifested in the missionary work that is so much needed in this county. The Board was delighted to have present several of the brethren who were not members of the Board.

Some very interesting and inspiring speeches were made by Dr. T. W. Young, Brother J. L. Covington, Brother J. C. Henderson, J. F. Osborn, W. D. Conn, J. C. Thomas, J. W. Doggett and J. A. Spears.

The chairman of the Board, Brother J. A. Gray, made an inspiring speech telling the need of some much needed work in the association.

L. S. WRIGHT.



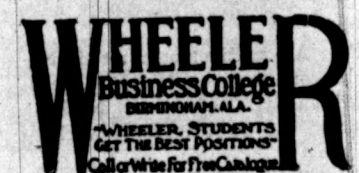
## A CHURCH IDEA —spreading like wildfire!

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## AFTER WAR, THE LEAGUE; WHY NOT BEFORE?

Even in this country where we are restrained by the policy of the administration from raising a finger or a voice in behalf of international justice the abject surrender of the great powers of the world to Turkey will cause disgust and resentment in the hearts of all lovers of justice. And the terms offered to Turkey can be viewed in no other light than a humiliating surrender of peoples whose united strength could inflict full and complete punishment upon the blood-thirsty butchers of Smyrna. But as it is to be these cut throats are to be rewarded rather than punished by the great civilized nations for the unspeakable crimes committed in Smyrna and elsewhere in Asia Minor. It is the irony of war and fate that Turkey after being beaten to her knees as a member of the strong Central Alliance should now through her own weak strength emerge victorious from the conflict.

The Turkish victory is not alone another evidence of the irony and tragedy of war; it is as well a new and sad lesson of the folly of territorial lusts and national aggressions. The end of the great European war found Turkey defeated and driven back to her Asiatic home. It also brought into being an organization of practically all the great powers of the world whose purpose was to preserve the peace of the globe. This organization, the League of Nations, could have been entrusted with the faithful execution of the peace treaty that would have kept Turkey in Asia where she belongs. But when the United States refused to become a party to the league the other nations sought to thrust it aside and give it a minor role in world affairs, while they sought to settle the major questions according to the old system of individual ambitions and aspirations.

Greece, with the moral support of Great Britain, began an ill starred invasion of Asia Minor for more territory, while Turkey, with the moral if not the material aid of France and Russia arose to her own defense. The world now knows the result. The Greeks were defeated and routed and the Turks began to sweep back again towards Europe, pillaging and burning villages and abusing and slaughtering helpless men, women and children. Great Britain made a show of stopping these ravages but British leaders found out their people were so sick of war that they would not unitedly and wholeheartedly go into another enterprise of bloodshed. Turkey is not only to be conceded her victory but also is to come back into Europe as a conqueror and to claim a reward for her barbaric criminality.

The Turks are to get back practically all they had before the Great War with the added prestige that victory will give them. The great civilized nations lose everything but one, and that the League of Nations. In the new extremity of civilization brought about largely by the side-tracking of the league, the world

turns again to the league as the only instrument of salvation. Is not there in these latest developments over in historic Asia Minor, a deep and compelling thought for all men? The old order has failed again, and failed most tragically, so is it not time that the new order should be given the position, power and opportunity that it deserves?

The situation in the Near East now presents this aspect. Had the League of Nations been given full power in the enforcement of all treaties resulting from the Great War, the aggressions of Greece could have been prevented and the tragedy in Asia Minor averted. But the tragedy having occurred, the league is called upon not only to rectify the mistake made and to accommodate European affairs to the changed situation but also to maintain peace and prevent war growing out of the changes. The thought that should come to sensible thinking people is this: If the League of Nations can adjust international affairs after all the losses and suffering of war and can be entrusted with preventing other wars, could it not safely be entrusted with the prevention of war before it occurs? In other words, if the league is the only salvation of the world after war why can it not be so beforehand?—Commercial Appeal.

### Jones County Association.

The Moselle Baptist Church was represented at the two days' session of the Jones County Baptist Association held at Sandersville, Miss., September 26th and 27th, by the following delegates who were selected at a regular meeting of the Church Sunday September 24th: Mrs. H. D. McDonald, Mrs. J. C. Butler, Mr. O. F. Bradley and Mr. J. C. Burt, the delegates making the trip to Sandersville by automobile, being joined at Ellisville by three carloads of delegates from that church, including Rev. Geo. F. Austin, who is joint Pastor for both churches at Moselle and Ellisville.

We arrived among the first at the Baptist church at Sandersville where the Association was to meet. We were at once taken in charge by the good people of the receiving committee, who quickly eliminated any feeling that we might have, of strangers in their midst. Congeniality and brotherly love seemed to permeate the atmosphere and we were all soon made to feel that workers in the Cause would nowhere find themselves strangers.

At ten o'clock sharp, all present gathered in the spacious and luxuriously equipped House of God, and the Convention duly opened with prayer in which a fervent appeal to Almighty God to be our rule and guide in our deliberations throughout the meeting was made. Following this, election of officers for the next year was held, after naming some committees on rules, etc., the Association Sermon was delivered by Rev. Rooker of Laurel, Miss., who took as his text, "The Office Work of God" upon which he deliberated in a most forceful manner during a period of 45 min-

utes. At twelve o'clock noon, we were called from Labor to refreshments, outside on specially erected tables. We were confronted with generously spread portions of the culinary art of the good ladies of Sandersville. This daintily prepared dinner was one that would overcome the most torpid appetite. We delegates thoroughly enjoyed this, to say the least, and our thanks were voluminously expressed to these kind ladies, who spared neither might nor main that we might be pleased.

To express all of the good things done and all the God inspired words spoken, would require the entire records kept by the clerk, nevertheless all of these items will appear in the minutes when published, so it is needless for Ye humble Scribe to dwell at length upon this phase of the work. However, I do feel constrained to call the reader's attention to one particular outstanding feature of the program of the first afternoon, that is, the paper written and read by our Pastor Rev. Geo. F. Austin, dealing on Foreign Mission Work. Shortly after the reading of this paper was begun, the listeners lost sight of their earthly surroundings and seemed as though we were suddenly transformed into higher beings. As the reading continued, and the Soul of this God-inspired writer was revealed, the film, if any, was torn from our eyes, revealing a depth of joy and love that we had never before known was contained within the confines of this Noble man's heart. Chasms of enlightenment that had heretofore been impregnable to our assaults, were bridged in this moment when the words rolling from his lips, like from the Apostles of old, swept away every shadow of doubt, as the mid-day sun in its shining radiance sweeps away the last vestige of morning dew. If our egotistical views of our duties as Missionary Baptists had ever caused us to falter lest we held the wrong conception, this educational feature alone, would stand forth as a shining light in the history of this meeting, serving as a stanchion to further strengthen our Missionary ideas, and the furtherance of those tenets of our religion which are advocated only by our Missionary Baptist Churches.

I could dwell upon this theme until my stock of paper be diminished and would have only just begun, but I realize that there will be innumerable other writers who control a more fluent vocabulary of expression than I, that will cover the proceedings of this Association, and if space will permit, we of Moselle will be satisfied immensely to see this meagre report occupying a minor position in your valuable paper.

J. C. BURT,

One of the Delegates.

"So you're still carrying a mortgage on your house, are you?"

"And strange to say, I'm carrying it because I cannot lift it."

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Publisher: "In your story I notice you make the owl hoot 'To whom' instead of 'To whoo'."  
Author: "Yes, this is a Boston Owl."



## ARMOUR CONVERTED

Babson Institute Issues a Remarkable Statement on the Capital and Labor Question by J. Ogden Armour

Wellesley Hills, Mass., September 16th.—J. Ogden Armour has been looked upon as a great capitalist incapable of, seeing the side of either the Wage Worker or the Public. Today, however, he has outwitted his criticism by coming out frankly for both the organizing of wage workers and the protection of the public. Mr. Armour begins his discussion by saying that the problem of the employer and the wage worker is not primarily to divide profits but to assure them. "For certainly they must be made before they can be divided. Dividing them," says Mr. Armour, "is a mighty easy job alongside of making them." In discussing the recent strikes Mr. Armour says, "Strikes or lockouts merely show which factor for the moment is most powerful, and not in any sense determines what is right. It is the strongest side which wins and this is not necessarily the side which should." His complete statement as just issued at the recent Conference on Public Relations at the Babson Institute is as follows:

"Efforts to take Labor or Capital out of the list of commodities subject to the law of supply and demand are responsible for what is generally called the struggle between Capital and Labor, or more properly speaking, the struggle between employers and wage workers. Always in the past, a surplus of workers has meant lower wages. Those with Labor to sell have said that Capital was cracking the whip, while employers pointed to increased competition and lower selling prices as both justifying and compelling lower operating costs.

"On the other hand, when workers are scarce, wages go up. Then those with capital invested have maintained that the wage workers take advantage of the situation. The wage workers' reply is that higher living costs justify higher wages. Thus it will be seen that while there isn't any question but that wages go up and down in accordance with the law of supply and demand, there are two different explanations for the phenomenon. Either is reasonable or unreasonable, according to one's own viewpoint.

### Readjustment Brings Strife

"There are at this writing more than the usual evidences of the struggle between employers and wage workers. This is due to the fact that after a long period of increasing wages there came a turn in the tide which had been carrying wages and prices to higher and higher levels. With the end of the period of war inflation came an insistent demand for readjustment. Just what readjustment means depends largely upon who defines it. To employers it means a return to normal operating costs, etc., while to wage workers it means lower prices on the essentials of life.

"Inasmuch as about 90 per cent of the ultimate price of commodities

in general represents the labor costs incident to production, manufacture, distribution, etc., it ought to be obvious that wages and prices are in the same boat and must float or sink together. Thus when markets slumped and prices fell, wages were started on the down trend and thereupon workers in many industries fell back upon the strike as a weapon against wage reductions.

### Economic Laws Inexorable

"The law of supply and demand calls for a return to normalcy, and wage workers, while aiming blows at employers, are really bucking up against inexorable natural laws. These laws permitted high wages for workers and high interest rates for capital during the war period. Since then these laws have forced the interest rate down, and they will not permit the retention of war-time wages.

"It may be a hard pill for both Capital and Labor to swallow, but the fact remains that they are subject to the law of supply and demand and they cannot escape it. Regardless of outside interference, 'wage earner-employer' difficulties will always be settled in accordance with the requirements of natural laws and all the ills and hardships of the struggle between the two factions result from resistance of these laws.

"It seems to me that the time has come when we, as a nation, should take steps which will enable the natural laws to operate without the painful and damaging struggles which are now the rule, and which are not productive of permanent good to either employer or employee.

### Panaceas Disregard Laws

"Panaceas for employer-wage worker ills have always been on the market but in practically all cases they have been designed to produce some effect other than that which would come from the normal working out of the law of supply and demand. They have sought to keep wages up while cutting prices, or to force wages down while maintaining price levels, or have otherwise disregarded the normal and natural relations between wages and prices. Therefore, these panaceas have not worked and never will work. The sooner it is recognized that natural laws will prevail; the sooner will we find the solution for our troubles. The proper solution must bring the same result that the normal working out of the law would bring, but must avoid the evils and ills and damages incident thereto.

### Dividing the Profits

"The fight between employer and wage earner has been described as having to do with a division of the profits. If that were true, the problem would be much simpler than it really is. Division of the profits is merely a phase of the matter; the big problem is to make the profits in the first place. It is astounding how much ignorance there is relative to the profits of business. The lay mind assumes that the margin between the original cost and the ultimate selling price is profit. The part that operating costs and overhead expenses play in wiping out

this margin gets scant consideration.

"When a business pays a dollar for raw material and sells the finished product for \$2.00, the layman says there is a dollar profit, but as often as not such a margin between cost and price means a loss. It may cost considerable to turn the raw product into the finished article since the labor involved and the equipment used may be a very big expense. On top of that there will be storage charges and freight bills and sales costs. There are a dozen charges that enter in and conspire to wipe out the margin, and not the least of these is represented by the tax that the business pays.

"The sum total of all its operating and overhead charges may easily wipe out what appears to be a wide margin between raw product costs and finished article prices. Men work for a livelihood and Capital works for interest, and there always will be room for difference of opinion as to what constitutes a good livelihood and a good interest, but there need be no question about this fact—neither men nor money will work without a return. The problem of wage earner and employer then, is not to divide profits but to assure profits, for certainly they must be made before they can be divided. Dividing them is a mighty easy job alongside of making them.

### Reasonable Men Agree

"Everybody has a right to opinions as to the cure for industrial ills, and the business with which I am connected is now engaged in trying out a plan which holds forth great promise. It is not designed to bring about the millennium; neither does it promise to give workers high wages and employers high profits. It is founded on knowledge that the business must prosper if either employee or employer is to prosper. With the two factors working together with mutual understanding and recognition of the problems confronting the industry, the results of the law of supply and demand can be attained without injury to either factor and with consequent benefit to both.

"This is being accomplished with us by the workers, organizing into what resembles political constituencies, they electing their representatives to minor and major conference boards. The minor boards consider matters of purely local and departmental interest, while the major boards broaden the scope of their interests up to the point where the General Conference Board sits in judgment on problems affecting the entire organization. The Conference Boards are made up of equal numbers of representatives of employees and of the management, and all their decisions call for agreements between the two factions. The plan assumes that reasonable men who are acquainted with all the facts about a matter will reach an agreement when they place their feet under the same table and give honest consideration to the problem before them. On the outside chance that some situation may arise in which the two factions cannot agree after such honest and careful considera-

tion, provision is made for arbitration, but it is not expected that this will be necessary.

### Unions Ideals All Right

"It takes a very narrow-minded person to believe that the announced aims of unions are other than right and just, but there is also the certainty that in practice the relations between unions and employers will be tests of strength. A strike or a lockout merely shows which factor is for the moment dominant, and in no sense determines what is right or what is best for the business—and when I say best for the business I mean best for those who are investing their labor as well as those who are investing their capital.

"We do not expect this plan to accomplish the impossible, but do believe that when reasonable men get together to discuss and consider mutual problems, a solution can be found which will obviate tests of strength, such as the strike and the lockout.

### Public Rights Paramount

"Under existing conditions, 95 per cent of the people are made to suffer mentally, physically and financially, when 5 per cent engage in industrial dispute. Everyone agrees that the whole public ought not be made to suffer by reason of 'wage earner-employer' disputes. But as long as certain rights now recognized as inalienable continue to be so recognized, the public will remain the innocent bystander who gets the most of the bricks. Wage earners say they have a right to refuse work; employers claim the same right. Wage workers say they have a right to fight for what is due them; employers make a similar claim. I appreciate the danger of advocating the abrogation of any rights, but it does seem that the public too has some rights, and that its rights have precedence over the rights of any minor factions, be they workers or employers or stockholders.

### Arbitration Should Be Compulsory

"I am a firm believer in the fact that men in the main are reasonable and that when they understand what is the requirement of economic law they will find a way to adjust themselves to it, but if they fail to do so and if their failure is detrimental to public interest, then there ought to be means for forcing settlement through compulsory arbitration. I am, today, an advocate of compulsory arbitration as a means for ending 'employer-wage worker' disputes which cannot be ended by mutual agreement.

"I state to the Babson Institute that there should be a tribunal of such character that its integrity and fairness is beyond question. Upon that tribunal should rest responsibility for settling difficulties when direct negotiations fail. The tribunal should have ample powers to compel submission of disputes to it and to enforce its findings. Only in that way can the interests of the great majority be safeguarded. Strife between employers and wage workers, based on misunderstanding of economic laws, must be brought to an end"